The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 26.—WHOLE NUMBER 1066.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M

" ST. LUKE'S CHURCH, 8 " " 5 "

" CHURCH OF THE ANNUNCIATION, (suspended)

" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.

" EMMANUEL CHURCH, ... 8 A. M. and on Fridays and Holy Days, ... 6 P. M.

CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.

" GRACE CHURCH BROOKLYN HEIGHTS, 6 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 6 A. M.

Calendar for August.

24. Tenth Sunday after Trinity, St. Bartholomew the Apostle.
31. Eleventh Sunday after Trinity.

SEPTEMBER.

7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
17. Ember Day.
19. } Ember Days.
20. }
21. Fourteenth Sunday after Trinity, St. Matthew, the Apostle.
28. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

Selected Matter.

From the Jubilee Sermon.

A Discourse delivered in Grace Church, Providence, on the occasion of the Third Jubilee, or one hundred and fiftieth Anniversary of the Society for the Propagation of the Gospel in Foreign Parts, on the first Sunday after Trinity, June 22, 1851. By J. P. K. Henshaw, D. D., Rector of said Church, and Bishop of Rhode Island.

(Concluded.)

In the year 1720, several of the inhabitants of Bristol (then a part of the Massachusetts colony), sent an earnest request to the Bishop of London for a Minister accompanied with a promise to build a Church. A respectable edifice was constructed in the following year, which, however, was not completed on the arrival of the Rev. James Orem, the first missionary at this station, the following year. This infant church encountered peculiar trials and persecutions. About "twenty of its members were fined and imprisoned for refusing to pay the tax for the support of the congregational teacher. Their refusal arose from their supposing it criminal to contribute towards supporting schism and a causeless separation from the Church of England."* This act of intolerance was perpetrated before Bristol was transferred from the jurisdiction of Massachusetts to that of Rhode Island. Many of the inhabitants of this colony, charged with some one or other of the eighty-two heresies which had sprung up from the seeds of Puritanism in less than twenty years, had experienced the like tender mercies, from those who, professing to have fled from persecution in their native country, disfranchised and banished from their colony, men who used the Book of Common Prayer even in the privacy of their dwellings; assigning the very satisfactory reason, that they had come to this land to enjoy the privilege of worshipping God according to the dictates of their own consciences!†

We notice such things with grief rather than with anger. They are to be ascribed by the narrowness of a sectarian spirit, and to the bigotry of that age. We thank God that the escutcheon of this little State has no such blot upon it, and that no Christian heart in our day can think of such oppression without unmixed displeasure.

Mr. Orem's ministry in Bristol was of brief duration, and in the year 1722 he was succeeded by the Rev. John Usher. The ministry of this man of God, began with flattering success, and continued to be attended with the Divine blessing until its close, in 1775, when he was called to his reward at the advanced age of eighty years. During the revolutionary war, the church edifice was burned by the royal troops, and the parish continued vacant for many years. The few dispirited parishioners, however, were kept together chiefly by the efforts of John Usher, Esq., son of the former missionary, who, after the close of the revolution, acted as lay Reader for them in the old court house, until the church was re-built in 1786. In 1793, Mr. Usher was admitted to Holy Orders and continued to officiate as Minister of the Parish until he resigned in 1800, when the Rev. Mr. Clark was chosen his Assistant and successor. This brings down the history to a period which some of us can remember; for Mr. Clark was followed by the late Bishop Griswold, "whose praise is in all the churches."

The Parish of St. Michael's, Bristol, was also a beneficiary of Nathaniel Kay, Esq. He bequeathed to it a fund, yielding an income of about seven hundred dollars per annum, for the support of an Assistant Minister and the education of poor children, which remains almost unimpaired at the present day.

The last, though not least, of the Parishes in this Diocese which received the care and bounty of the Society for the Propagation of the Gospel, is *St. John's* originally called *King's College*, in this city. It owes its establishment, in a great measure, to the efforts of Gabriel Bernon, Esq., one of the persecuted Huguenots from France, who, in the early part of 1721, held correspondence with the Kev. Dr. McSparran and the Rev. Mr. Honeyman, desiring them to preach in Providence, and expressing his earnest desire for the establishment of the Church in this town. In April and June of that year, Divine service according to the forms of the Episcopal Church, was celebrated by those two missionaries respectively.

No very flattering description of the moral and religious condition of the people here, at that time, is given by Humphreys, the historian of the Society's early doings. According to his account, there were not only Quakers and different sorts of Anabaptists here, as there were all over Rhode Island, but "it was feared many were *Gortonians* or *Deists*." Out of 4000 inhabitants, "there was a small number who, in the year 1722, seriously reflecting on that irreligious state wherein they lived, resolved to endeavor to build a church, get a minister, and to live like Christians."

But the Rev. Mr. Honeyman, who preached here several times, gives a much more favorable representation. He says, in a letter to the Society, "There is a great prospect of settling a church here; and if the Society will send a Missionary to a people so much in want, and yet so desirous of receiving the Gospel, perhaps this might prove one of the greatest acts of charity they have ever done yet." In a subsequent letter he describes such a display of anxiety to hear the truth as we should be glad to hear repeated in our day. "I have preached there again, and the number of people is so increased, that no house there could hold them, so that I was obliged to preach in the open fields. The people are now going about to get subscriptions to build a church." The appeal made was liberally responded to, and "on St. Barnabas day, 1722, a timber building for a church was raised, 62 feet in length, 41 in breadth, and 26 feet high." The Rev. George Pigot, a missionary of the Society, was appointed first Minister of that Church; but being, as it is said by the authorities, (like too many ministers in our own day,) "of a roving disposition," whether voluntarily or involuntarily, is not stated, "he soon," i. e. in two years, "moved away." On the site of the old church, there has been erected, within the memory of many of us, a much larger and more substantial edifice of stone; and, under its present Rector, whose term of service has far exceeded that of any of his predecessors, the parish continues to enjoy a stability and prosperity unexampled in any former period of its history.

The sketch which has now been presented is the accomplishment of what we proposed to do in a brief review of the early history of the Christian Society whose third jubilee we now celebrate, and of its valued agency in the establishment of the Church in our native land, and especially in our own Diocese. The four mother parishes of this Diocese, not only live now in the enjoyment of "a green old age," but are more flourishing and vigorous than in their youth. And although for nearly a century they were barren of progeny and unincreased in numbers, yet, by the rich blessing of God in our day, a numerous family of affiliated churches has sprung up around them to sympathize in their continued prosperity, and to unite with them in doing honor to the memory of their founders. May our Christian zeal and fidelity show that we are worthy of such honorable relationship! May our liberal offerings prove that we "freely give as we have freely received;" and that we do indeed, devoutly and thankfully "remember the years of the right hand of the Most High."

We have hitherto confined our notice of the operations of the Society for the Propagation of the Gospel to the results of its labors, during the first twenty-five years of its history, on this continent, and especially in this State. During the twenty-fifth year of its existence, the disbursements for the salaries of missionaries and schoolmasters, and for the furnishing of libraries and other gratuities, amounted to between 10 and 11,000 dollars—while its annual income, independently of interest on bonds and the West India estates, was only between 5 and 6,000 dollars. But at the end of that quarter of a century it had established churches in almost all the colonies upon the east coast, from north to south, and had from fifteen to twenty missionaries laboriously employed in extending the influence of the truth, and watching the flocks which they had gathered. These flocks were composed not merely of persons baptized in the Church of England, and favored with early training in its communion, but included many converts from the Anabaptists, the Quakers, and other dissenters, who, convinced, by its practical workings, of the evils of schism, sought again the nursing care of that Holy Mother whom themselves or their fathers had forsaken. The Rev. Dr. Humphreys, the Secretary of the Society, concludes his history of its doings up to the year 1728, in the following words: "The success of the Society's labors hath exceeded their first hopes. The Church of England hath been by law established in some colonies, in others, numerous congregations of people have been gathered, who have had the benefit of the administration of God's Word and sacraments; above 60 churches have been built; a great body of people have been instructed; many schools have been opened for the training up of children and youth in the knowledge of the Christian faith, and with convenient learning, and above *eight thousand volumes* of books, beside *one hundred thousand* small tracts of devotion and instruction have been dispersed among the inhabitants.

"In justice and honor to the colonies it must be remarked here, how much they deserved this help of their countrymen. Great numbers of the most worthy persons in the richer colonies, showed a very earnest and sincere zeal to have the Church of England settled among them; nay, in some colonies during their unsettled state, many poor inhabitants, who had scarce built themselves houses, contributed towards building churches. They have been liberal in their poverty; and Providence which hath in so early a season disposed them to be a religious people, seems by that to design them hereafter to be a great and flourishing people.

"The Propagation of the Gospel, the spreading of the Christian faith, and settling of the Church of England in the colonies, containing now a great body of people, is plainly a work of so great excellency, it needs no words to recommend it to a Christian. Especially if it be further considered, that the numerous posterity of the present inhabitants, will derive their knowledge of the true Christian faith from the labors of this Society, when those vast tracts in *America*, now waste deserts and wildernesses, may, ages hereafter, become cultivated and fruitful countries, covered with cities and towns, and filled with nations of Christians.

"In gratitude to the memory of the Founder of this Society, King William the third, it may not be improper to conclude this treatise, with remarking to the reader, the erection of this corporation was among the last public actions of his heroic life. After having rescued the Protestant religion in *Europe*, and saved the Church of England *here*, he did, by this last act, as it were, bequeath it to his *American* subjects, as the most valuable Legacy, and greatest Blessing."*

From the time of the first planting of our church on this continent, up to the period of the American Revolution, there was presented the anomaly of Episcopal congregations and clergymen, scattered over a vast extent of country, without a resident Bishop in the land to watch over them in the Lord. It is true the Bishop of London had nominal jurisdiction here, which was very imperfectly exercised through his Commissaries. But, in the absence of all effective discipline, it is not to be wondered at that some of the colonial clergy fell into negligence of duty and viciousness of life. And there can be no more striking proof of the unspeakable value of a sound and evangelical Liturgy, than is afforded by the fact that, with no other bond of visible union than the Prayers, Creeds and Articles embodied in the Book of Common Prayer, isolated ministers and scattered congregations should, (amidst the strongest temptations to the contrary,) have continued in communion with each other, and should have been preserved from the corrupting influence of sectarianism and heresy, so rapidly propagated around them. But the Church has the seed of life implanted in her by Her Divine Author, and therefore she survived the disastrous circumstances to which she was exposed in this land of our nativity for more than a hundred years. The founders of the venerable Society, in the commencement of their efforts, had no idea of leaving the Apostolical Faith, which they aimed to propagate, unprotected and unsupported by the Apostolical Ministry, or of trying the mad experiment of "a Church without a Bishop." On the contrary, one of the earliest efforts was to procure an Epicopacy for the Colonies. Archbishop Tennison, by whose agency the charter was obtained, and who was its first President, labored hard for this object during life, and at his death bequeathed a legacy of £1000 towards a fund for the support of the first Bishopric that should be established in the Colonies. His successors in the Primacy, Wake and Secker, and Bishops Burnet, Beveridge, Berkeley, Gibson, Sherlock and others whose names have come down to us fraught with the honors due to learning and piety, manifested a deep interest for the attainment of this object, essential, as they deemed it, to the permanence of the Missionary work they had undertaken. Frequent and earnest correspondence upon this point took place between the friends of the Church in the Colonies and the spiritual heads of the Church in England, and also between the Bishops and the officers of the Crown; and at some period, the end in view seemed to be on the eve of accomplishment. But owing to the fierce and embittered opposition of the leading sectaries in America, and the timid and worldly policy of the Government of England, the Church in the Colonies was left to creep on as she could—with no other aid than that derived from the venerable Society and "Queen Anne's bounty," without the benefit of that Apostolical oversight and guidance to which she was entitled by the institution and commandment of Her Lord, until that memorable Revolution which separated us from the mother country.

That event, glorious as it was in its results upon our civil and political interests as a nation, was, for a time, most disastrous to the interests of our Church. After the storm of war had swept over our country, it was found to have left in its train not only skepticism in religion and looseness of morals as a common calamity to our people; but, as most of the clergy of our communion were obliged to flee on account of their attachment to the cause of a Sovereign for whom they had been bound to pray, the Episcopalians were left with a few scattered flocks wandering as sheep without a shepherd; with churches deserted and altars desolate; with only here and there a man of God who dared to put on the sacerdotal garments to lead their devotions and break to them the bread of life.

Although Washington and Lee had fought our battles, though Duche made the first prayer in Congress, and White was its regular Chaplain, and though many other of the leading spirits who guided the Revolution, and laid the foundation of the Republic, were sincere Churchmen, yet in the view of the multitude Monarchy and Episcopacy were inseparable, and such was the bitterness of opposition to the former that the latter was scarcely allowed toleration.* It seems almost a marvel that it was saved from extinction. In the mercy of God, it was so saved; and towards the close of the last century, in the consecration of three Bishops for the United States, we received as an independent nation, that boon which had been denied to the Colonies for more than one hundred and fifty years. Thus made an independent branch of the Church of Christ, and having organized an ecclesiastical union, under a Constitution and Canons closely resembling the fundamental laws of the Federal Government, our Church began to "lengthen her cords, and strengthen her stakes." The dominion of ignorance and bigotry over the public mind gradually subsided. The Church, freed from alliance with all human Sovereigns and acknowledging no king but Him "whose kingdom is not of this world," having struck its roots into the soil, and demonstrated its congeniality with our free institutions,—took an attitude to demand notice, and challenged an examination of her claims. And what has been the result? In our own Diocese, within little more than a quarter of a century, our four congregations have swollen to twenty-eight. And this is a fair sample of its growth in other sections of the land. It seems but yesterday that the tender plant was set in an unfriendly soil, and it has already become a large tree—the seed was but lately sown, and already the extensive field is ripening for the harvest. Look abroad, brethren, upon our twenty-nine Dioceses, thirty-two Bishops, and about sixteen hundred Clergymen, with the numerous flocks which, throughout the wide extent of our country and in heathen lands, they have already gathered into the fold of the Good Shepherd—and then ask if we have not cause to rejoice on this Third Jubilee of that Society which gave the first impulse to this work! whether we ought not thankfully to "remember the years of the right hand of the Most High!"

Although since the Revolution the work of the Society here has ceased, and our Church has derived no aid from it except in the transfer of lands reserved for its use in the original charter of New Hampshire and Vermont, (seized and appropriated by the legislatures of those States, but after much litigation, subsequently restored to the Church by the decision of the Supreme Court of the United States,)—yet its benevolent operations, in the remaining British Provinces on this continent, and in other parts of the world, have been carried on with increased energy and success.

*Updike's History, pp. 83, 84.

†"At a general Synod at Newton, near Boston, in 1637, eighty-two erroneous opinions were presented, debated and condemned; and by the General Assembly or Court of the Colony, some were banished, and fled to Rhode Island for safety."—Douglas's Summary, as quoted by Updike.

*Humphrey's Historical Account, pp. 354, 5.

*As there are some, in our day, weak or wicked enough to repeat this worn out appeal to vulgar political prejudices, it may not be amiss to notice, that Washington, Jefferson, Madison, Monroe, Jackson, Van Buren, Harrison, Tyler, and Taylor, among our Presidents; Henry, Jay, Hamilton, Marshall, and others, among our departed revolutionary worthies, were attendants upon the services of our Church; and Clay, Webster, Badger, Woodbury, Kent and others, among the most distinguished statesmen and jurists the nation has ever known, became Churchmen as the result of patient inquiry and examination. The late Rufus King, of New York, on his death bed, speaking of the great good effected by the Propagation Society, said, "it is the brightest light shining in the candlestick of the Reformation."

REVIEW

Of "The Exercise of Faith in its Relation to Authority and Private Judgment."—By Rev. M. Mahan, A. M.

(Concluded.)

It is conceded upon all hands, that differences of opinion, and discrepancies, and contrarieties characterise the ministry, and that the members of the Church are taught by one clergyman, dogmas, which, by others, are denounced as erroneous, and perhaps heretical. The living witness to the truth borne by the Church, then, in the persons of her accredited exponents and representatives, is not a simple, untroubled witness. How, then, can a person know the truth? Manifestly not by relying absolutely upon the instructions of his pastor. One year he may frequent a church and listen to certain doctrinal teaching; the next year he may remove to another Church, and hear teaching which reverses the instruction of the last year. If he be bound to believe what is taught him, he is bound to believe contradictory propositions. Of course any such assertion aims a blow at the objective character of all revealed truth. The only available method is to *examine*, to *compare*, and thus to *judge*. In other words, the exercise of the understanding is necessary in order to the discovery of the truth. If, then, it be lawful for a person to examine the character of that teaching which he hears from his clergyman, who is, it must be remembered, an authenticated, duly commissioned exponent, and representative of the Church, it certainly is lawful to examine the doctrines of the Church which are committed to paper—her creeds, and liturgies, and articles. For, naturally, no special authority belonging to the Church can be predicated of the Church of our age over and above every other age. Now by what law must the inquirer be governed? Either he must erect his own individual judgment as the ultimate rule and standard whereby the truth must be determined, or he must have some objective standard out of himself, to which he will yield submission. If he be a believer in revelation, he finds this in the Word of God. This is his sole, ultimate, authoritative rule of faith. Suppose, therefore, he has recourse to this rule of faith, in his examination of the doctrines to which the Church stands pledged in her written formularies, one of two methods is open to him. He may either ignore the Church and carve out for himself a set of opinions, utterly irreconcilable with the fundamental doctrines of the Church; or he may approach his task under a strong bias in favor of the general principle that the Church of Christ could not, from the start, have misunderstood the great leading truths of revelation. The first method is that of the sectarian or fanatic, the last is that alike of the philosophic, the childlike, the Church-like temper. Looking at the matter calmly, is it not morally impossible that the people, the Church of Christ, should from the start, have made a great mistake? Is it not morally impossible that a blunder should have been committed tending to frustrate the object of the Incarnation, the sacrifice, and the mediation of Christ? The Scriptures themselves warrant the presumption in favor of the Church in the matter of its faith, certainly in so far as its beginnings are concerned. Indeed, Christianity as a revelation from God, must bewilder any man who renounces the broad principle that at the start the Church was right. He must read the Bible to little purpose who can come to such a conclusion. There is an absurdity on the face of it. It is morally impossible to believe it. What then? If the inquirer ask what was the first expression of the Church's faith he finds the reply in the *Apostles' Creed*. Thus much is gained. Of course, therefore, he reads his Bible under the conviction that the Apostle's Creed is a fair transcript of the Gospel of the Son of God. He finds the Creed to be an echo of the Bible. But some person may say, suppose he does not find this? We reply, that then he reads the Bible under the conviction that Christianity from the start was a failure—that believers in Christ entirely, as a body, mistook the purport of the Gospel; and this is a temper of which any man would be ashamed, or rather which would expose him to ridicule if he dared to apply it to the study of history, or of the politics, the sciences, the arts of the human race. It is a sheer fanatical temper, ignoring history, rendering any solution of the moral problems of the world impossible. Thus much in reply to the supposition in hand. The inquirer, we have said, finds the Creed re-echoing the revelation of God in the Bible. The Bible binds him to this Creed. He accepts it as the first definite witness of the Church to the truth. The Church in so far becomes a duly authenticated witness. Now, he may proceed with the Bible and the Apostles' Creed in his hand, and ask still further, has the Church ever renounced this Creed, or stultified it by vicious additions? And how is this to be answered? Certainly it is not to be answered by forgetting or setting aside these two sources of information—not by yielding up his Bible. Well, then, he finds that the Apostles' Creed has ever been retained: morever, that owing to the prolonged controversy touching the person of Christ, the Church, in the fourth century, republished its Creed in a fuller, more precise way; all idea of adding to the existing faith was excluded; its additions were framed to meet the exigencies of the occasion which called it forth. This Christian literature, thus far, assumes the ground that the faith was, *once for all*, delivered to the saints. This is proved fully by the urgency with which the fathers insist upon the necessity of adhering to the apostolical traditions. The witness of the Church to the truth, thus far, concerns the faith. In whole or in part, does it embrace the essence of Christian truth, or is there something belonging to the proper life of Christianity which does not find its place and expression in these Creeds? We maintain that objectively Christianity was completely given us by God, through our Lord Jesus Christ—that the witness of the Church thereto in the old Creeds to which we have referred, embodies the service of the *credenda*. We take here the ground maintained by the ancients.

By the Bible, then, the witness of the Church is verified; and once being verified, it can be appealed to as a witness, since it comes home constantly to our minds and hearts, when engaged in public worship, as well as in various other ways. Our Church assumes the broad ground that Christianity, as our heaven-descended tradition (παραδοσις), was given us in its completeness objectively, and that the Creeds are a transcript thereof, and therefore she appropriates them, and bears her witness to Christ by them She has neither renounced nor gone beyond them. This witness now on the Church's part, must not be regarded as merely formalistic. It is a present, living witness—is the form in which the operative faith of the Church makes itself known and felt. The Creeds do not belong to the dead past; their meaning is carried into the present. When asked why she holds them, she replies, "the Nicene Creed and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture."

While, therefore, we hold to the Church as a present living witness to the truth, we do not *co-ordinate* it with the Bible—that is to say, we do not attribute to the Church an authority independent of, or extraneous to, the Holy Scriptures. She carries authority with her because, and in so far as, she re-echoes the declarations of the Bible. From the necessity of the case, there must be some ultimate rule in the premises, and this, as we have already observed, is found in the Sacred Scriptures. And unless some such ground be taken, all examination of the doctrines of religion, in order to conviction, are practically at an end. Herein, perhaps, lies the true germ of the consistency and admissibility of the two principles which, according to Mr. Mahan, have their place in Christianity, viz: Church authority *and* private judgment. It has given us unfeigned pleasure to observe that Mr. Mahan uses an and, a copulative, where so many persons use an or, a disjunctive. Instead of creating a dilemma, and holding fast by one of its horns, he boldly acknowledges two great principles—Church authority *and* private judgment. Of course, then, if this mean anything, it must mean that the authority of the Church shall never be so extended as to entrench upon the grounds of individual judgment, exercised in a real way in order to conviction, and, on the other hand, that private judgment shall not become so monarchical in its exercise as to set aside the existence of the Church, and the witness it bears to the truth, as if it were a mere cobweb.

In proportion to the age of Christianity, does the necessity of determining well and accurately all the constituent factors of faith deepen. Faith is one thing, and a well grounded, coherent faith quite another. If the Scriptures be from God, as an abiding source of knowledge of divine things, as the rule of faith, containing all things necessary to salvation, then we are bound to oppose and resist and protest against any effort to override them, by the introduction of dogmas which are repugnant to them. This is our stand against Rome, as far as the Bible is concerned. If, again, Christ have founded a Church by inspired Apostle, and committed to it the Scriptures, and imposed upon it the duty of witnessing for Him to the World, then we dare not set aside the Church as a mere nothing, as of no more present consideration than the old Roman Empire. And this is necessary to be maintained against the mere sectarian who overleaps historical Christianity as something entirely foreign to his way of thinking. If the Holy Spirit be the bond of union between these two factors, then against the Quaker we maintain the necessity of appealing to the Scriptures and to the Church, in order to know that we are standing upon the soil of inspiration and history, instead of following the phantoms of heated, ill-regulated fancy. We hold, therefore, that in order to an harmonious faith—a faith, too, which can give a reason for itself, can account for its existence—we must lay hold of these three *consentaneous* factors, asserting at once and at the same time the broad principle that in so far as *all of them* are from God, they unite in making known the same blessed truth. And these three factors are presented to us in manifold ways, since by them in one form and in another Christianity is carried on in the world. Destroy any one of them, and you rob the soul of something which is necessary, we will not say to all exercise of faith, but to the formation and development of such a faith as is adapted to human nature—such a faith as the existence of Christianity itself in the world demands.

E. H.

Communications.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union] in the office of the Clerk of the United States District Court, for the Southern District of New York.

CHAPTER XXVII.

(Concluded.)

Beside these things, I marvelled much at the weakness of the Brethren in the Episcopal Church in observing fasts and festivals. Why keep Christmas-day, I said, when there is no command to keep it, and no certainty that our Lord was born upon that day? Sirs, ye do err, not knowing the affections nor intentions of the Church. The Church does not keep the *day*, but as the faithful and true witness, she keeps the *doctrine* of the mighty incarnation, by which the Lord from heaven is made the Second Adam, or the second representative and life-imparting man. Ye who have not kept the *day*, have lost the *doctrine*; the Word made flesh, and the Word-flesh made a quickening spirit. To you a full-grown sacrifice to suffer and make over the merit of those sufferings to man, is the sublimest, as it is the only essential conception of the purposes of the Incarnation, and a body dropped for our Saviour from the clouds, or moulded from the clay, would have answered the purposes of this theological abstraction. To us who have other views, who see other purposes to be accomplished by the assumption of our nature, it was necessary that our Lord should pass through all the stages of a human life. Wait for a command to keep the bright, bright day? Oh, no! A Catholic heart would require a "Thou shalt *not*," to restrain it from this tribute. Away with the quibbling of an unbelieving age, ye do not know the day! Again we tell you it is not the day, but the doctrine, that we keep. Besides, the settling down of universal Christendom upon this day is as much a presumptive proof that it is the proper anniversary, as that all Christendom agreeing, after fierce controversies for five hundred years, upon the present books of Scripture, is demonstration of the care and caution exercised in arriving at the truth. And there are reasons, based on the chain of incidents recorded by the evangelists in connection with the established data of the twenty-four courses of the priests, which, men profoundly learned in chronology assure us, furnish the very date that we actually observe. But what if they did not? Are the devotions and rejoicings of a nation less loyal, when a sovereign, because his court may be in mourning, has postponed for a month the festivities of his birthday? Is our patriotism or enthusiasm the less earnest or less lawfal, because, when it falls on Sunday, we defer the celebration of the "glorious Fourth" to the following day? Is the sabbath any the less acceptably kept, because it begins and ends differently in different longitudes? Or have the Puritans been less sincere or dutiful to their ancestors, because, by an error in translating from the Old Style to the New, they have rent the air with their hosannas on the 22d of December, whereas the true "forefathers' day" on which they made Plymouth landing (as the "Family Christian Almanac" of the A. Tract Society, for the year 1850, bearing the testimony of "all the evangelical" denominations, tells us) was the 21st? Away with such cold, *calculating* quibbling about the exact day or hour! It is but a cavil. You know the day and hour on a Wednesday, when the Lord of glory was betrayed into the hands of sinners, yet you do not keep it! You know the exact day and hour of his grief and passion, on an awful Friday, yet you do not keep it! You know the day and hour when He rose from the dead, and all the members of His body became sacramentally partakers of His resurrection, yet you do not keep it! You know the day that he ascended into heaven, to appear in the presence of God for us, and yet you do not keep it! You know the day and hour when the Holy Ghost came down to dwell in our mortal bodies and impart the life of Jesus to a universal Church, yet you do not keep it! Nothing will you keep that is not commanded in the Bible. You baptize infants—you give females the communion—you pass the sabbath over to a different day—you build temples—you form voluntary societies and keep their anniversaries—and do numerous things nowhere commanded—while things that are commanded—the washing each other's feet—the anointing of your sick with oil by the elders—the kiss of peace—the love-feast—and many such things you repudiate. Our Lord himself kept forms and feasts that Moses had not commanded, but which commended illustrious deliverances of grace to the devout remembrance of a pious nation. Waiting for a commandment? No! I remember, when a Presbyterian preacher, how vainly I looked for a command to observe family prayer, and, when I could not find the commandment, I looked as unsuccessfully for an example of this practice. I could find commands and examples enough for daily morning and evening prayer, but it was in the temple, which comported rather with Episcopacy than with Puritanism; but for family prayer I could find neither example nor precept. The truth is, the Gospel is a "*law of liberty*"—law, as it settles the principle—liberty, as it respects the time and mode. The temple is the place for prayer; if I cannot reach it, with Peter and John, let me, with Daniel in Babylon, Cornelius in Cesarea, or Peter on the housetop in Joppa, join the adoring throng where I can, and, if I can, at "the hour of prayer," be it the third, or the sixth, or the ninth. This modern family-prayer, which has now dwindled into nothing, has become a sad substitute for God's ancient way. The "*law*" is *prayer*; I have a liberty as to time and place and circumstance. The *law* is *fasting*; the Church herself has a "liberty" only as regards the time. Moses and Elijah without commandment fasted forty days. The Jewish Church had its fast likewise of forty days. The cold sectarian world asks,

"Wrapped up in majesty divine
Doth God regard on what we dine?"

The warm-hearted Christian, keeping a fast kept by the ancient Jews before the passover, and kept by Christ, and kept by Irenæus and his companions, who were born in the days of the Apostles, takes down her harp and sings—

"Welcome, dear feast of Lent! who loves not thee,
He loves not temperance, nor authority,
But is composed of passion.
The Scriptures bid us *fast*; the Church says *now*,
Give to thy mother what thou wouldst allow
To every corporation.
It's true we cannot reach Christ's fortieth day;
Yet to go part of that religious way,
Is better than to rest.
We cannot reach our Saviour's purity;
Yet we are bid *be holy even as He*,
In both let's do our best.
Who goeth in the way which Christ has gone,
Is much more sure to meet with him, than one
That travelleth by-ways;
Perhaps my God, though He be far before,
May turn, and take me by the hand, and more,
May strengthen my decays."

But the flesh pleads that Christ was miraculously supported in His fast. This is not so certain. Yet, if this is to be the cavilling of those who ought to be believers, let us carry the cavil farther, and say we will not visit the sick because we cannot heal them by a touch; we will not pay our debt to the house of mourning, because we cannot call back the dead of Bethany and Nain to life; we will not feed the hungry, because we cannot multiply our loaves and fishes to the multitude; we will in fact do nothing, because we can do nothing as He did. Sectarians tell us, they have tried fasting, and it has done them no good. I have seen unhappy men who have told me that they had tried praying, and that it had done them no good. No better. *Such* praying, *such* fasting, by fits and starts, can never do one good. Prayer once a month, or once a year, can effect nothing. Think you the Lord intended this, when he declared, "This kind goeth not forth but by fasting and prayer?" Think you Paul meant only this, when he said to wives and husbands, "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer?" As these are texts (and there are many others) which the ancient religion alone can understand or explain, as *allusions to customs already established*, before the New Testament was written, they compel me to abhor the schisms of Presbytery for their recent repudiation of all true and proper fasting, as it would a system that should repudiate almsgiving and prayer. None but the Catholic religion, it would appear, can perpetuate those awful impressions of our duties and our dangers, those mighty conceptions of the Incarnation, the cross, and the resurrection, which shall *compel* the heart conscious of the magnitude of the occasion to fastings and commemorations. What would Jesus have thought of Peter and James and him who leaned upon His breast that night, if on the second, or the third, or the thirtieth anniversary of that tremendous moment, no prayers, no preachings, no sacraments, no communings with each other, should commemorate the mighty mystery of that day and hour? Who can imagine that John would not say to Polycarp, This, Brother, is the day the Lord of glory hanged upon the cross? Who can imagine that Smyrna, and Antioch, and Jerusalem, and Rome were not made glad when Peter and Paul and John and Ignatius and Polycarp let fall in their discourses the hint that, to-day He became the first fruits of them that slept? Who can suppose that to such a mind as Paul's, or to such a heart as John's, the illustrious day and hour had been suffered to pass over without notice? Nay, Paul "must by all means keep this feast that cometh at Jerusalem" (Acts xviii. 21.), and "hasted, if it were possible, to be at Jerusalem the day of Pentecost;" and when there with James and the great multitude, would there be nothing said of the descending on that day of the Adorable Comforter in visible and glorious majesty to take the place of Christ in His body which is His Church? Even Neander allows the force of these considerations.

But Dr. Miller tells his classes that Easter is a word derived from the name of the Saxon goddess Eostra. Well, altar, temple, divinity, piety, religion, are the *altare, templum, divinitas, pietas, religio*, of the ancient Pagans. But Dr. Miller and Buck's theological dictionary do err. Easter is from the ancient word East, or Est, or Ost, the same in Saxon, French, and German, signifying the *rising*—the day of the Lord's rising from the dead. But Dr. Miller tells us that "there was a great controversy in the second century about Easter," proving conclusively that it was not of Apostolic origin. Indeed! "So there was a great controversy," may the Baptist say, "in the third century about infant baptism, demonstrating that it was not of Apostolic origin." But let us sift this thing a little: 266 bishops met in Egypt to settle the question, not

whether infants were to be baptized, but whether they were to be baptized on the eighth day; and the greatest proof of infant baptism is, like that of Episcopacy, that no council ever established it, or even debated the question. So it was with Easter, or rather the time and duration of the preceding fast; it was a question of time—in fact, like baptism on the eighth day, a question between Christianity in the East, where the Jews controlled the details of discipline under the lenient permission of the Apostles, in innocent accommodation to their ancient predilections, and the freer Christianity of the West, which wanted to combine the Easter with the Sunday. So it was with the question of circumcision, and the seventh-day sabbath, and various other matters. In this, as in many Jewish rites and prejudices, the Apostles had always allowed a latitude and liberty. The travelling from the distant East of a Bishop and convert of John to produce uniformity between the Jewish Churches (so to call them) with the free Gentile Churches in the West, on the mere question of date and duration, is of all proofs the least that the Lenten fast and the feast of Easter were observed from the times of the Apostles. But why reason longer? To the cold, ultra-Protestant more would not suffice; to the warm and bursting heart, who lives in antiquity with the manger, and the cross, and the sepulchre, less is enough.

But thus I was compelled to listen, to the last, to all the miserable quibblings that in the aggregate might perhaps reconcile me still to my separated home out of God's ancient Church. But now that I have been adopted into the glorious household tracing its genealogies to the ancient ones, and living familiarly amidst the sweet anniversaries kept in the family from the beginning, how beautiful and bright dawn the days as they come round. On Christmas we go with our children and show them the little hands and feet of the mysterious babe, and tell them the story of the manger, of Herod and the innocents, and the cruel flight into Egypt, and make on them impressions they can never lose. We keep the feast of His circumcision, where He began the sacramental life that was to be followed by His members. We show them His star in the East, and keep alive His manifestation to the Gentiles. We bring the fir, and the pine, and the box together to beautify the sanctuary and make the place of His feet glorious; when the Lord whom we seek shall come to His temple, and our Simeons explain that the glory of the latter Church is greater than the glory of the former. We fast ---we must fast---we cannot abstain from fasting (for it were a more painful abstinence)---as the awful mystery of His passion is approaching. We keep throughout the year the Wednesday and the Friday Litanies, as if to robe in penitence the days of the betrayal and the crucifixion. We keep the forty days of Lent, to consider well the sins that procured this terrific mystery, and to wash with our tears the feet that our sins had first bathed with blood. No sudden burst of penitence will satisfy the Catholic Religion, and once a year she calls her children to withdraw from the vanities of life, and spend a protracted period in sorrow and in prayer. We follow Him to the grave, and watch the holy sepulchre. We wait for His return from the place of the departed, where He has gone to receive light and triumph. On Easter morning, we pass the exultation round the globe, wherever there are hearts to tell it, The Lord is risen! Again the forty days of joy go over, and we follow our Second Adam into the heavens. And on the tenth day afterward, we keep the joyful Pentecost. Then comes the feast of Trinity, the two Persons of the Godhead having visibly descended. And from that day onward the Church draws our attention to the precepts and practicos, as she had done during the previous division of the year to the great facts and doctrines of our Faith. All this is solid gold; we cannot part with it for tinsel.

As the relative positions and distances and mutual relations and bearings of the heavenly bodies present but one strange chaos to the vulgar eye, so, but a few years since, on opening a Prayer-Book, these objects glittering in its pages were to me but a congeries of unmeaning, arbitrary ordinances. Now I see in them a heavenly science. For as the earth and sun and heavenly bodies return this year to the same relative position that they occupied a year ago, and begin the same course that they then began, so the Church wanders in search of nothing new, but is forever laboring to keep herself and her children in the old beaten path, swerving never from her orbit. As we see still the stars that Ignatius and Irenæus saw, so we hold the same truths that Ignatius and Irenæus held. The Incarnatinn---the Advent---the Redemption---the Resurrection---the Ascension---the manifold operations of the Pentecostal Spirit—these are her teachings—these the stars that brighten in her sky—while the still lesser lights of truth and grace glitter as gems between. They always were her teachings ---her lights that gave shine unto the world. And for fear that one of them should be eclipsed, she has ordained that every truth and precept of religion shall have in turn its blessed anniversary. Thus as the sun comes and goes from tropic to tropic---or as the earth revolves from solstice to solstice---so the unvarying round of truth comes and comes back continually from Advent to Advent, in an eternal circle, while the old Church, like old Earth, in all Her revolutions, and in calm or storm, points always to Her one, everlasting star. When they cry, Lo, here is Christ; or, Lo, He is there; her voice is, Go not after them; and they who quarrel with her exact immutability, or weary of her annual round, must quarrel with the fixed and unalterable laws of the universe, and with the monotonous routine that they forever reproduce.

(End of Chapter xxvii.)

ONE OF THREE HUNDRED.

(To be continued.)

For the Churchman.

Religion and Patriotism.

MR. EDITOR:

Not a great while ago I was reading in Dr. Hanna's Memoirs of the life of Dr. Chalmers an account of the reception in Scotland of King George IVth, when his Majesty visited that country in 1822. Soon afterward, a friend was so kind as to put in my hands the "Presbyterian" of Jan. 11th, 1851, containing sundry reviews, communications, &c. I then determined to make an "article" for some paper, to consist of *Extracts* and an *Application*.

Some months before George IVth visited Scotland, says Dr. Hanna, Dr. Chalmers wrote to the Hon. Mr. Wilberforce on the subject, and expressed the hope that the King would not miss Glasgow, for, he remarked, "little do they know of our nature who do not calculate on the efficacy of that charm which lies in the condescension of superiors. It delights me to think, that after all, monarchy is so congenial to man, that the monarch has simply to show himself and have a tolerable character, and he is sure of the honest welcome and cordiality of all his subjects." In a letter to Mrs. Chalmers, Dr. C. recommended the taking of their daughter Anne to Edinburgh; one of her schoolfellows being about to visit that city to see the King. "It is a sight (he said) that will leave an indelible impression upon young people, and, should they be spared, may be their talk and their triumph fifty years hence, when we are asleep in the dust. Mr. Gibson was with us this day at breakfast, and there could not, you will allow, be a better hand for conveying to us the whole state and hubbub and enthusiasm of Edinburgh on this great occasion, in which he fully participates." The King arrived, and, says the admiring biographer, "Among all the cheers which rent the air as he passed along, there was not one which came from a heart more full of chivalrous loyalty, than that which issued from the platform where Dr. C. and his wife and little daughter were standing." "'The burst of enthusiasm,' says one who was standing at the moment at his side, 'with which he hailed his Sovereign's approach, was tremendous.' 'Well done—honest fellow—God bless him! Is not Monarchy,' he added, turning round to me, 'congenial to our nature?'" During one of the processions, Dr. C. was much annoyed that there were not louder demonstrations of loyalty. Turning impatiently to one of his neighbors, he said, 'Why, Sir, you are not half vociferous enough.'*

Memoirs, p. 328, 330.

The editor of the "Presbyterian," in the *No.* above mentioned, briefly reviews some Thanksgiving Sermons delivered by Presbyterian Ministers, and referring to "our present glorious Union," says, "It is time for the pulpit to speak. Why does it not more extensively shed its light on this vital subject? We have not, as yet, heard of a single instance in which any other than Presbyterian pulpits have pleaded for a perpetuity of our present unequalled government." Commending the discourse of Dr. Davidson, of N. Brunswick, N. J., on the *Evils of Disunion*, the Editor says, "We have not heard of a Presbyterian Minister who has not taken strong, conservative, scriptural, ground, on the subject of sustaining the laws of the country." A correspondent of the same paper furnishes an article on Historical Paintings, and expresses the opinion that the "Inaugural Address of Washington is a noble picture." But he censures the painter because prominence is given to Bishops Provoost and Moore, while Dr. Witherspoon, "beside whom in talents, usefulness, patriotism, and piety, *the prelates were puppets*," is kept in the back ground. He thinks that the President of Nassau Hall might have been presented arrayed in his official gown, while it was not necessary to give to the Bishops their Episcopal robes.—"Then (he says) the Episcopal Clergy, by no means eminent for republican sympathies, used a measure of meekness, desired but not seen in their successors. They wisely avoided affronting the public eye with unnecessary suggestions of their superlative supineness, when our liberties were hazarded in every battle."

APPLICATION.

1. How true it is that "Coelum non animum mutant, qui trans mare currunt"! Is not Presbyterianism marvellously adapted to all systems of civil government? In Scotland it is full of chivalrous loyalty; in America it is eminent for its republican sympathies. Of course, in Rome it assumes a Romish, and in Turkey a Turkish, costume!† Is it not "congenial to our nature"? And is it not ultimately to cover the earth? Let those who are accustomed to read the signs of the times answer.

2. "A saint in crape," nor is it less true that a saint in *silk* "is twice a saint in lawn." Very properly, then, may our republican sympathies be awakened in behalf of a Presbyterian Bishop, a very lion in "talent, usefulness, patriotism, and piety," when we find him in a painting which is to be handed down to posterity, stripped of his official garb, and postponed to men who are comparatively puppets. Of such a divine it cannot justly be said, that he is "when unadorned, adorned the most."

3. Historical paintings, like History itself, will sometimes deceive. Let the student of American history, then, beware; and let the amateur in paintings beware. Possibly they may be tempted to visit our seat of Government, and there in the spacious Rotunda of the Capitol they may be pointed to a glowing representation on canvass of a scene enacted on the shores of Holland; and when they are told that the "Pilgrim Fathers" who had Robinson for their leader, were originally propagandists of principles which were subversive of all governments but their own; that, upholding such principles, they found their native country—England—somewhat uncomfortable, and thence removed to Amsterdam in Holland; that, receiving no sympathy in Amsterdam, and being unable to breathe the religious atmosphere there, they took up their line of march for Leyden; that, the manners of the Dutch being still uncongenial, they became "restless" with the desire to extend the dominion of their own English Sovereign, and were nevertheless willing to sail to America under the flag of the Prince of Orange, provided he would protect them from all other potentates; when they are told this, it may be whispered that certain American Presbyterians are ardently desirous of being identified with the so-called "patriots" who originally settled New England. But let them not be deceived. The Puritans of Cape Cod were out-and-out Congregationalists, and Presbyterianism in the seventeenth century had no more sympathy with Independency than it had with Prelacy or Popery. Give, then, to Presbytery its due. Let history be true, albeit oral tradition or common rumor be a liar.‡

PRO PATRIA.

New Jersey, Aug. 13, 1851.

P.S.—The Editor of the Christian Intelligencer (the organ in New York, of the Dutch Reformed Communion), has been considerably annoyed by the notices which have been taken of the Jubilee celebration in Trinity Church, and of the Rev. Dr. McVickar's sermon. "As for the *May-Flower* and her *noble* cargo of one hundred and twenty *noble* souls, (he says, July 3d) we leave their cause with the four millions who have since sprung from them. To the achievements of *their* descendants we owe the liberty we now enjoy. This so-called 'dissent,' so odious in the eyes of Dr. McVickar, achieved our liberties, while the leaders of Episcopacy, of the sacerdotal order, stood aloof in apathy; or, if they did not thwart *our* purposes, went over to loyalty." This is the first time that we have heard it intimated that the New Englanders did all the fighting from Lexington or Concord, to Yorktown, and that they achieved our liberties. We had supposed that Virginia and other southern States, to say nothing of *us* in New York and New Jersey, had accomplished something, and that members of the Episcopal Church, from General Washington downward, had been valiant for the cause of liberty. As to the Clergy, the observations which the biographer of the Rev. Dr. John H. Livingston makes respecting the course of that Dutch Reformed Divine, may for the most part be applied to the Rev. Dr. William White, the first Chaplain to the American Congress, and afterward one of the "leaders of Episcopacy." "The Doctor, it is evident . . . did not lead a life of inaction or indolence, while compelled [during the Revolution] to intermit the exercise of his sacred function in New York; *nor did he rove about as a political missionary*, consuming his time in an unprofitable discussion of questions relative to the public affairs, interesting as the subject then was to persons of every description. Though a decided Whig; though he rejoiced at every occurrence auspicious to the cause of freedom; and both in public and in private, remembered his beloved country at the throne of Grace, praying that the right hand and arm of the Almighty and the light of his countenance would save her; yet *he loved the cause of Christ more*; and he therefore assiduously employed himself in the glorious service to which he had been called. His prudence, his just sense of the dignity of the office as a minister of religion, and of the solemn nature of the duties appertaining thereto, were such as could hardly fail to preserve him from any unseemly descension in ordinary discourse upon political matters; but conversation of the kind was not sufficiently suited to his taste to put him in much danger in that respect: *Redeeming grace was habitually the theme of his meditations*; and he never was so happy as when hearing or telling of the victorious operations of HIM *whose Kingdom is not of this world*, and commending a precious salvation to all around him, as well in the social circle, as in the house of God." (*Rev. Dr. Gunn's Memoir*, p. 255–6.) The Editor of the Christian Intelligencer says, "Of Dr. McVickar we know but little, having simply *heard of him* as one of the Professors of Columbia College, but of what, *we can hardly tell*." Is it not to be feared that he knows as little of Dutch history as of Columbia College?

* Those very grave persons who think that a clergyman ought never to perpetrate a *paronomasia*, may possibly be induced to change their minds when they learn that so great and good a divine as Dr. Chalmers punned on the word *Greeting*, which, among the Scotch, signifies *Crying*. There was some curiosity as to who should preach in the High Church, when the King attended the services. Sir David Wilkie asked the Dr. whether Principal Baird, who had a habit of crying in the pulpit, was to officiate on the important occasion. "Why (said the Dr.) I do not know; but if he does, it will be George Baird to GEORGE REX—*Greeting*."

† It is not to be expected that either the American Missionaries at Constantinople, or the Rev. Dr. Murray (the *Kirwan* of the United States), who went to Europe ostensibly as a "Bearer of despatches" from Government, would, in declaring the "whole counsel of God," plead for the "perpetuity of our present unequalled government."

‡ During the war of the American Revolution, Dr. Mather Byles, the witty Congregational Minister of Boston, was as loyal as even Chalmers could have wished him to be. "In 1777 he was denounced in town meetings, as an enemy to his country, and afterwards was tried before a special court. The charges against him were, that he remained in town during the siege, that *he prayed for the King*, and received the visits of the British officers." He "avoided politics *in his pulpit*, and on being asked why he did not sometimes preach on that subject, he answered, 'I have thrown up four breast-works, behind which I have intrenched myself, neither of which can be forced. In the first place, I do not understand politics; in the second place, you all do, every man and mother's son of you; in the third place, you have politics all the week; pray, let one day in seven be devoted to religion; in the fourth place, I am engaged in a work of infinitely greater importance; give me any subject to preach on of more consequence than the truths I bring to you, and I will preach on it the next Sabbath.'" (*Tudor's Life of James Otis*, p. 156–7.)

For the Churchman.

Thoughts on Church Music.—III.

The Psychological view of the subject—Music considered as a means to an end—The duty and privilege of the Church—Her failure, and the reason.

Our spiritual nature gains knowledge of the external world, through the agency of the senses. These are the only means whereby the consciousness of man, intelligibly contemplates the various phenomena of the Physical creation; and, it is but logical to infer the importance and dignity of the office the senses occupy in the economy of human nature, from the character and kind of the results that accrue to the soul from this relationship. While the Christian Philosopher spurns the materialistic dogmas of that School which degrades the *mind* in its infancy; to the mere *tabula rasa*; upon whose unwritten surface the pen of the Future is to trace its record as it lists: with equal zeal he disowns the Pantheistic doctrine of the inherent Deification of intellect—denying that the germ is replete with its own developed ripeness; or that, as an independent isolated function, it can evolve and create impressions and images of whose existing counterparts and originals, it has never taken cognizance. We can readily conceive of Angelic natures without the organs of sensation, for in that higher sphere, intuition stands in the place of perception. But we can take no just and rational view of the human Psychology while we overlook or undervalue the office of the senses, and the nature of their relation to the inner life.

The eye has been fancifully termed "the window of the soul"—and this apothegm embodies much that is true, *but not the whole truth*. As through a window, the soul receives impressions of the external world pouring *in* upon it. So far is the figure good, but no farther; for the soul does not sit by her window, *alias* the eye, and scan the world without, after the manner of a prisoner at his dungeon window. And so of all the organs of sense. The more we investigate the wondrous laws of adaptation that underlie their operation, the more manifest is the Supreme wisdom of the Almighty. It may almost be said that the inner life is entirely indebted to the senses for its development. This may be shown by citing the instance of one born without the main senses, or with them in a very imperfect manner. What can the deaf, dumb and blind attain to? All the world pities such a one *because* of its overwhelming misfortune. Herein is shown the practical, actual estimate, the world places on the senses. It founds and endows asylums for the especial nurture of these its less favored children who are bereft of the gift of speech, or hearing or seeing, in order that culture especially adapted to supply these great deficiencies, may, so far as it is able, indemnify them of their signal loss.

With these facts and considerations fresh in mind, we naturally remember the external world. We know that it is beautiful, passing beautiful, because the contemplation of its manifold attractions satisfies the spiritual sense of harmony and fitness, inherent in the eye and ear. Why, it may reverently be inquired, did the Almighty fill the world with beauty, if no reference was had to the sympathies and impulses of Man, his noblest work?

Surely all our eyes behold in the material universe hath its lesson—its note of admonition, of encouragement, of instruction to us. Else why were the Sun, Moon and Stars commanded to give *light* to the Earth—why were the Heavens not hung in darkness, and earth filled with the gloom of the Charnel house—why the splendor of the skies—the grandeur of the ocean—the tranquil beauty of the Landscape—the odor of flowers—their thousand hues and colors—why the undulating curve of mountain, hill and valley—the pliant and swaying forests—the grace of form—the dignity of mien—all that can charm the eye and command the attention—why the singing of birds—the music poets hear in brooks and running streams and winds—yea, the music the dullest feel in the sweet harmony of instruments and voices?

To indulge in a strain like this, is very far from indulging in rhapsody. These sources of delight are as old as the world we stand on, and ever since human hearts have throbbed with the tide of life, they have kindled again, with joy too deep for words or tears, at the contemplation of His handiwork. And thus it never will cease to be.

Thus universal in its scope, is the office of the senses. Wherever the sense of hearing exists, there may be presumed to exist certain faculties to be instructed and delighted through this channel: and so of the eye. But to approach our subject more immediately, we note the universal love of musical sounds, among men—civilized or barbarous. Scarcely an exception is ever noted. Of all the nation that slumbers and wakes under the shadows of the ALPS, year in and out, hardly a heart is fully moved by the stupendous grandeur of glacier, ice-cliff, ravine and giddy precipice: while eager pilgrims who have crossed broad oceans to gaze at the world-renowned spectacle, are well nigh the only ones who *feel* as well as see, the profusion of wonders. So with Niagara and Vesuvius and all the marvels of our Globe. But the Ranz des Vaches, that stirs the heart of the Switzer, stirs also the heart of the Saxon, Celt, Moor and Indian. Of all the languages that the confusion of Babel estranged, the language of music *alone* retains somewhat of its primitive universality. Its mainsprings of significance are deep in the feeling heart—mainsprings untouched by the alienation of race, or the changes incident to the progress of races and dynasties.

Here at least then, we have found an universal means to an universal end, in music, considered as the handmaid of Christianity. Oh, the utilitarian, niggardly spirit that would fain drown this Divinely appointed voice by the clink of dollars, and statistics of modern reformers! suicidal to Church progress and Church efficiency! Let sacrilegious hands tear down the trappings of the Temple, with axes and hammers break down the carved work thereof, dash out the pictured windows, unhallow that which men have been wont to reckon hallowed; let them not spare the Organ, let them rebuke the voice of melody, and then the desolation will be well nigh complete. Cold Idealism may usurp the worship of the *heart* as well as intellect; and Christianity with its momentous past, its living present, may yet be identified with daring impious *philosophy*, in the future. Tear out the *heart* from Christianity, and its *life* is dead. Sensibility *may* be a weakness, but so long as it is universal and *inherent* in humanity, let it have a place in the Church polity. It is not only tyrannically wicked to disregard it, but it is short-sighted and foolish. The Church at the present day cannot afford to cut loose one of her oldest and most efficient allies. There is room, nay, there is imperative need for every muscle and nerve: for souls are to be lost or saved, as She is idle or at work. Why is it, that men are so inconsistent, so heedless, so forgetful? Do they remember what is recorded of the Lutheran Chorals and the hymns of Covenanter and Cromwellian? Do they *care* to make every instrumentality serviceable to the cause of Christianity? And lastly, why do they shrink from the consequences of a principle in religious matters, which they are never slow to endorse when their own private and personal desires are to be benefitted by it? To the first, we can answer, lukewarmness; to the second, the same; and to the last, unholy selfishness!

This is an age, when men ransack the world to serve their own lusts and desires, whatever they may be. It abounds in *amateurs* and *connossieurs* in almost every imaginable art and accomplishment. Never was there a nicer taste, a more exacting and critical taste in matters of Art. Fancy no longer reigns, as of old, but reason, intellect and feeling have modelled and moulded that taste. But alas, it stops short at palaces, and boudoirs, and picture-galleries, and concerts, and public grounds, and cabinets of *millionaires* and merchant princes. It keeps aloof from the Church, as if forsooth the Church was not the Church of *men* but of angels! Here lies the pith of the whole matter. Men professing to be Christians give liberal commissions to artists, for the adorning of their own drawing-rooms, yet evince extreme horror of Papistical tendencies, at the very suggestion of a picture for their Parish church! Accomplished architects are commissioned to build them lordly mansions of marble or granite or Portland stone: while wood or stucco, or any *cheap material* will do for the church; or if stone is presumed upon, let the edifice be topped out with a *modern* spire, for the sham "looks quite as well, and is so much cheaper than stone;" or if by any strange good fortune, a stone church with an honest stone spire is produced, the community is full of lamentations at such "shameful extravagance," such "needless waste of money," while so "*many* poor are suffering," the complainers the while comfortably ensconced in their luxurious and splendid palaces, "faring sumptuously every day." Artists exhaust their genius and skill in the manufacture of their "silver," while the "Body and Blood of our Lord" is distributed from unsightly and battered plate! Hundreds are freely lavished for *soirees* and *musicales* to the delight of giddy pleasure seekers, and emolument of musical lions, while their petty subscription for their church music is grudgingly paid, or apportioned with a stinting and reluctant hand! Sunday comes, as a penance endured, rather than a privilege enjoyed. Such is too true a picture of the spiritual desolation in our midst: and before any radical and lasting alteration takes place, a vital change must have wrought in the hearts of Christians. When the Church understands her *privilege* as well as her duty with respect to music, earnest and fervent will be our songs of praise. They will be earnest because they are the language of earnest hearts; they will be fervent because earnestness and fervency are twin sisters. A brighter day will come. It is even now dawning upon us, and what refreshing promise do its early rays give of the full brightness of the coming noon! Here and there the *spirit* and *voice* of praise are as one The impulse is progressing; alas, how far it must progress, before we are fitted to sing with "the spirit and understanding" those rapt strains that ear hath not heard, but that it *may* hear when we have "put on immortality."

CHORALIS.

[NOTE.—The writer of this series of papers feels impelled to modify the original plan, in this respect: Owing to the close affiliation of music with its sister arts; bearing in mind their common relation to the Church, a relation instituted and maintained on identical and harmonious principles, occasional references will be made to these adjacent topics, as it may be deemed wholesome for the better illustration and exposition of the subject in hand. Accordingly, the series may be more aptly termed

A PLEA FOR SACRED ART.

While music will continue to be the main theme of discussion, room will be afforded by this modification, for increased variety, and it may be hoped, not without increased interest to the general reader.]

For the Churchman.

Consecration Sermons.

MR. EDITOR: Ar Bishops are but men, having passions and infirmities like those of other men, they are liable to a change of opinions. It would be strange, indeed, if uninspired ministers of any rank or order did not alter their views as their minds became more and more matured, and assiduous study and fervent prayer were more and more blessed to a spiritual discernment of the sacred volume. But when the Ambassadors of Christ—the Stewards of the mysteries of God, who are invested with the highest office which the Church can confer, deliberately change their theological opinions, and authoritatively declare that *that* is not a necessary element in "the whole counsel of God," which they have before proclaimed to be a part of the Everlasting Gospel, they owe it to themselves, they owe it to the Church, to make a public statement of the arguments that have wrought upon them to produce the signal revolution. They owe it to themselves, their reputation as consistent disciples and ministers of Christ being deeply involved. They owe it to the Church, her welfare being in a measure dependent on the good name and sound teaching of her chief officers.

I have been led to these remarks from having read the several sermons preached by the present Bishop of Ohio at the consecration of Bishop Polk, and at the first annual meeting of the Directors of the "Evangelical Knowledge" Society, and that delivered at the consecration of Bishop Upfold. I therefore take the liberty of respectfully requesting Bishop McIlvaine to say whether in the course of ten or eleven years he renounced the views which he formerly seemed to regard as pre-eminently important, and if he did, to publish to the world his reasons for so doing.

In the sermon of December 16, 1849, the Bishop reiterated some of the sentiments contained in the sermon preached before the Directors above-mentioned on the 25th of October, 1848. It is my purpose briefly to examine the latter in connection with the consecration sermon of December 9, 1838.

The grand theme of the sermon of 1838 was the "Apostolic Commission," recorded in St. Matthew, xxviii, 18–20; and the preacher's object was to magnify the ministerial office, which he styled the office of "the Priesthood of the Christian temple;" and to show how absolutely essential it was in order "to new-create in an exiled and ruined race the lost image of the Creator, and so restore them to His communion and His Kingdom." "It is (said he) as much the economy of this new creation, that the light of life, and all order, and beauty, and blessing of holiness, shall *not* spread over the earth without the agency and continued activity of an instituted and permanent ministry of *men*, as it was of the first creation, that there should be no regular process of day and night, of summer and winter, without a permanent ministry of *sun and stars*." (p. 29–30.) In the sermon of 1848 he affirmed that the Christian ministry was not a Priesthood, and that however necessary it might be for the *well*-being of the Church, it was not necessary as an element of its *being*.

In the sermon of 1838 he spoke of an aspect of the text on which his affections led him to *dwell with pleasure*: "*the precious encouragement for the ministry*, contained in the promise of the Saviour, 'Lo, I AM WITH YOU ALWAY, EVEN UNTO THE END OF THE WORLD.' This promise (he said) is to the Ministry of the Gospel, what the mystic breast-plate, with its twelve precious stones, each representing a tribe of Israel, was to the High Priest of the Jews, when he stood as the Messenger between the people and the mercy seat. It is our '*Urim and Thummim*,' our *Light and Perfection*. We wear its celestial jewelry upon our breasts as Ministers and Ambassadors of God. Under its varied encouragements, more precious than rubies, we go to our Divine Lord and Head for counsel and strength." (p. 28.) The Jewish Priesthood, then, typified the Priesthood of the Christian temple, that is, its Ministry. In the sermon of 1848 are these words: "The dispensation of the Law had a typical relation at all points to that of the Gospel. Its priesthood was typical, not indeed of our human ministry, *which is no Priesthood*, but of that Priesthood of our blessed Lord in heaven, which alone gives our ministry any use, and the sinner's hope, the least consolation."

If, in the judgment of the preacher, the Priesthood of the Christian temple was typified by the Jewish Priesthood, it is fair to infer that in his judgment the Christian Church, which is composed of human beings, was typified by the Jewish Church, which was composed of human beings. But in his sermon of 1848 he confounds the material temple of the Jews with the members of the Church that worshipped in the temple; and says that this temple, "as is universally understood, was a grand type of the house of God under the dispensation of Christ," that "the question what that house is should be regarded as a *primary* and *vital* question, and that its "materials are the sons and daughters of the human family.*

The argument of the sermon of 1838 proceeds upon the supposition that *the* Church of Christ is an outward, visible, corporate body, in which the evil is mingled with the good (Art. 26), and of which we become members by baptism. Not a syllable is uttered from which we are allowed to gather that the Right Reverend author recognized the existence of any other Church. "What particular functions (he says) belonged to that general oversight or Episcopate [of the Apostles] their commission leaves no room to doubt. First, 'Go and teach all nations;' or as the more accurate and universally-preferred translation is, Go and *make disciples* of all nations. Thus was given authority to propagate the gospel. 'Baptizing them in the name of the Father, &c.'—Here was authority to administer the sacraments of the Church; and by the sacrament of Baptism to *open the doors* of the Church and of its privileges, to disciples out of all nations. Finally, 'teaching them to observe all things whatsoever I have commanded you.' These words conveyed to the Apostles the authority to *rule the Church*, after they had made disciples by preaching and *members by baptism*." The theory of the Sermon of 1848 is, that "membership in the Church of Christ, and *salvation* in Christ are essentially connected and commensurate," that "whatever we make the Church, to be members is to be *saved*; not to be members is to be lost, because it is simply to be, or not to be, in Christ;" that the "sacraments and *other* outward and visible ordinances of the Church are not essential elements of its being."†

"You must consider (said the author in 1838) that under the commission to go, and teach, and disciple, and baptize all nations, and bring them into subjection to the commands of Christ, was embraced no less than the charge to go and be the INSTRUMENTS of *creating anew the moral and spiritual character of all mankind*." "What (he asked in 1848) is the *divinely-appointed* instrument whereby we become members of his Church? The simple answer is, Whatever makes us individually the habitation of God, makes us collectively his habitation or Church. But that is the indwelling of His Spirit in each. How do we obtain that? Certainly not by becoming united to his Church. That, we have seen, is the *consequence*, not the *cause*, of that indwelling of the Spirit." One passage in the sermon of 1848, indeed, strikes at the root of that system which is sometimes styled "Evangelical." The Word of God, say its advocates, is the great instrument of conversion and sanctification. "The inspired Word, preached by Christ's *ambassadors*" (says our author himself) is the "great *instrument* of God in *awakening* a dead world, and sanctifying a believing heart." *But* "the Word is but the form of truth, as the sacraments are but forms of life, and the Scriptures give us at least as much warrant to suppose that the former is always influential in the communication of grace as the latter; but just as we make the word dependent for efficacy on the *state of mind* in the recipient, so are the sacraments." The necessary conclusion from which is, that the inhabitants of a dead world must have that state of mind which characterizes the members of the "Invisible Church," before they can be awakened by the preaching of the Word!

Before I close, I must quote a passage from the sermon delivered before the Directors of the Evangelical Knowledge Society, which bears as hard against those Presbyterians, Methodists, Baptists, &c., who, although living in a state of separation from the "Priesthood of the Christian temple," are in the possession of "Faith," and therefore are supposed to belong to the "Invisible Church," as any thing that *Catholic* Churchmen have ever uttered respecting "uncovenanted mercies." "God (says the Bishop) has joined together in this life the spiritual being of his Church and a certain body of *divinely instituted* ordinances." The Angels mentioned in the Revelation Chap. I, II, III, are *Bishops*, "the highest rank of the Priesthood," styled from the light with which they shine, STARS. "While the candlesticks represent the Churches, the *stars* are the *ministry* of the Churches *set up by the Lord Jesus* in the firmament of this new creation." "And it is just because He . . holds his ministry in his right hand, while he walks invisibly among the Churches, shining upon these through them, that the light of the gospel has not been, and *cannot be*, put out by the devices of Satan." (Sermon of 1838, pp. 20, 32, 33, 35.) What language could be emyloyed stronger than this to show the absolute necessity of a Diocesan Episcopacy? How fares it, then, with the numerous Non Episcopalians who since the reign of Elizabeth have been living in a state of separation from divinely-instituted ordinances? The Bishop of Ohio shall answer. "We can easily suppose a servant of God with the Word in his mind, and the Spirit of Christ in his heart, separated by divine providence from all public and social means of grace, and yet living unto God in the highest spiritual health, the Lord working in him independently of those means of grace from which the Lord has separated him. But let him be returned to the bosom of Christian fellowship [and if he has the opportunity he is of course bound to return]; and then if he wilfully come not to the sacrifice of prayer and praise, and *neglect the ministry* of the Word and the sacrament of communion in the atonement of Christ, he must decline in grace, *his inward evidence of being in Christ is lost*." (*Sermon of* 1848.)‡

MELANCTHON.

Aug. 12, 1851.

* They who have not read the Sermon of Oct. 25, 1848, may desire to know what was the Bishop's object in reasoning from the material temple of the Jews to the Church of Christ. In the house of the Lord, he said, there was God's special presence. God resided there. In true Christians dwells the Holy Spirit. The Church also is the temple of the Holy Ghost. Wherever, therefore, the Holy Spirit takes up his residence, there is a member of THE Church. Baptism may *seal* Church-membership, but it does not constitute. But unfortunately, *Symbolica theologia non est argumentativa*. St. Paul (1 Cor. iii. 16, 17,) uses this language: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." If the indwelling of the Holy Spirit, then, constitutes a man a member of the "Invisible Church," he may, by quenching the Spirit, destroy his right to membership. In what, therefore, is this Invisible Church superior to the Visible?

† It is much to be regretted that the Bishop, in the sermon of 1848, has adopted the interpretation of I Cor. xii, 13, which is sanctioned by the Quakers. (*See Barclay's Apology, Prop. X. § 15.*) The body there spoken of cannot be an Invisible Church, for it has differences of outward administrations. It has prophets, apostles, teachers, workers of miracles, &c. The illustrations of the Apostle are drawn, not from the lungs, the heart, and the liver, but from outward members, the foot, the hand, the ear and the eye.

‡ The publication of Bishop McIlvaine's sermon of Dec. 9, 1838, was earnestly solicited by his fellow consecrators, Bishops Meade, Smith, and Otey, and by Bishop Polk. They prayed that God would long give the author "grace to exhibit and recommend in his life and labors the exalted sentiments" therein set forth. The Bishops present at the consecration of Dr. Upfold were Bishops Smith, Kemper, and Hawks. The publication of the sermon then delivered was not requested by *them*, nor by Bishop Upfold.

For the Churchman.

Names and Things.

It is always desirable to call things, as well as persons, by their right names—with many it is a matter of conscience to do so, and it always tends to convenience. Of late years we have learned to call the members of the Church of Rome by their right name, but we should do equal justice to all. Correct writers, historians at least, when they speak of one of the *denominations* around us, call them Anabaptists, but many call them by their assumed title, *the* Baptists, as if they had the right to baptize, and when the definite article is used, as if they alone had the right. Without going back to their origin in Germany, (it is as well not to disturb that puddle) or to their new origin in Rhode Island, when Roger Williams's friend immersed him, and he again immersed Roger Williams, between which periods they have had various designations, we have the authority of our own Church as well as our Mother Church, for the name which standard writers have given them, and which, in fact, until lately, was their popular designation.

Taking the Prayer Book as authority, and referring to the articles, we find this sect mentioned as follows: Art. xxxviii. "Of Christian men's goods, which are not common."

"The riches and goods of Christians are not common, as touching the right, title and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability."

It is altogether a small matter for your columns, but while the Church pursues her onward course calmly and quietly, an occasional denial to the arrogant claims of the sects that are rising and falling around her, may save some of the ignorant and simple from falling into error and schism.

A.

THE CHURCHMAN.

NEW-YORK, SATURDAY, AUG. 23, 1851.

Lay Influence in the Church.

This subject is attracting considerable attention in Great Britain and the Colonies. Under the old theory of the English Church, the voice of the Clergy was expressed in Convocation, and that of the Laity by the Sovereign and Parliament. The Canons passed by the former bound the Clergy only, and were not obligatory upon the Laity, unless they were also sanctioned by an Act of the Legislature. It is to be observed also, that by the Test and Corporation Act, passed soon after the Restoration in 1660, none but Churchmen could be members of either House of Parliament, and this gave the Church considerable security. It is generally felt, however, that this theory no longer holds. The House of Lords has members of every shade of Christian opinion; and the lower House, not content with the Socinianism of a Fox, the Quakerism of a Bright, or the Liberalism of a Cobden, is hankering for the admission of Jews within its walls. However well fitted these gentlemen may be to legislate in temporal matters, we think none will contend that they are in any way suited to be lawgivers for the Church, or likely to defend and advance its interests. They may be exceedingly sincere and conscientious, but this very sincerity and conscientiousness would lead them to pull up and destroy, rather than protect and strengthen, the institutions of the Establishment. This is an obvious difficulty in determining the principles on which the Church Legislature or Convocation shall be remodelled. It is plain that in the present temper of the age, to say nothing of abstract propriety and primitive usage, it is desirable that the Laity should have some voice in the government of the Church, and, as we have seen in the Debate on Lord Redesdale's motion on *Convocation*, very high and learned dignitaries contended for their admission. While, however, the *principle* is admitted, the terms and qualifications have yet to be settled, and this settlement demands the most serious caution and forethought. In the SCOTTISH ECCLESIASTICAL JOURNAL, recently commenced in Edinburgh (and which we are happy to hail as a sound and zealous fellow-laborer in the cause of Christ's Church, and exceedingly well adapted to diffuse correct principles and truly evangelical doctrine in a region infested by heresy and distracted by schism), we find some very just remarks on this subject:—

"The experience of history warns us that undue delay is apt to lead to agitation and pressure—it may be, to surprise and concussion. Anything of this kind would be most unseemly as well as dangerous to the peace and well-being of the Church; and therefore we desire to see it wisely anticipated. But no less necessary is it that the consideration of the subject by the Clergy should be full, and deliberate, and mature. A hasty admission of the laity without the most careful definition of their rights and privileges, and a prudent foresight into the various results which might ensue, would assuredly be disastrous, at one time or other, to union and order; while, if the laity were once admitted, the terms of their presence would not be easily altered. To the previous deliberation on the subject, the laity should be no parties directly—further than affording their aid, if asked, in the shape of opinion or information. We feel sure that their rights and interests will be safe in the hands of the Clergy, and that the perfect understanding and mutual confidence which should exist between the Clergy and Laity will be best maintained by the absence of all interference *ab extra* with the existing Synods. The sole object of both—the advantage of the Church—will, we believe, be easily attained by the present ecclesiastical legislature deliberating and adjudicating upon the matter; and if the result should be in favor of

the admission of the laity,—by the Synod inviting them on certain fixed terms to take their place in the Assembly."

These remarks of course apply chiefly to Scotland, where the Church is unfettered by any connexion with the State, and has full power and authority to deal with these matters as to it shall seem just and expedient. It would certainly be desirable, we think, that the Scotch Synods, which are now exclusively clerical, should take the initiative in the proposed alteration, and prescribe such just and wise rules for the admission of lay members as would meet their concurrence and secure their ready acquiescence. This (if we recollect rightly) was done in Connecticut, where the Conventions at first were formed on the Scotch model, and there, as is confessed, the true Church laity have proved of inestimable advantage by their counsels and practical wisdom. The same result has been experienced in other Diocesan, and in the General, Conventions.—The mixture of laymen well acquainted with the Prayer-Book, deeply attached to its teachings, and trained, by professional studies and business transactions, to habits of close thought and accuracy, has manifested its wisdom and value in practical details and legislative action. When difficulty has arisen, it has not come from such as we have described, but from those who were not possessed of these indispensable qualifications. Ignorant of the doctrines of the Church, and sympathizing with Puritans and dissenters, or Liberals and Latitudinarians, they have put themselves in opposition to sound doctrine. Neglecting the sacraments and despising the decent order of the ritual, they have set themselves against the devout celebration of the former, and the ceremonies and usages which the well-instructed Churchman delights to observe. Destitute of a becoming reverence for the House of God, and looking at a Convention as a place merely of *debate* and contention, they vex the ear with the vapid effusions of ignorance and ill-temper, and wickedly asperse those who are set over them in the Lord. We mention these things, which are glaring evils in the practical workings of our system, that the Churches of England and Scotland may guard against them, if possible. Well may the zealous Churchman say of such, "Into their assembly, mine honor be not thou united,"---neither shall they come into mine.

The admission of the Laity into the English Convocation will be perhaps a matter of more difficulty, on account of the connexion of the Church with the State and the probable interference of Parliament with the matter. Besides, "her Majesty's advisers" will have to undergo a pretty strong "pressure from without," to make them consent to any meeting whatever of that body.

It is, however, somewhat strange to us to find the able Journal above quoted, citing the notices of the Standing Committee of New York, in reference to the visitations of the Bishop of Western New York, and the Jubilee celebration, as "shewing the extent to which lay interference may proceed, if not duly guarded—an extent which cannot be considered to be in accordance with ecclesiastical principles, and which we should be sorry indeed to see imitated here or elsewhere."

Now, what there is in these acts of the Standing Committee which is so formidable and unecclesiastical in the eyes of our esteemed contemporary, we cannot imagine.

The Diocese of New York is, by the permission of Divine Providence and the unscrupulous exercise of the might of an Episcopal majority, deprived of the services of its Diocesan for an indefinite period, and under these circumstances according to the Canons of the Church and of the Diocese, the Standing Committee become *pro hac vice* the *Ecclesiastical Authority* of the latter. But this does not vest them with *Episcopal powers, properly so called*, but merely with the exercise of such administrative and canonical duties as they may constitutionally and lawfully discharge. It is true that the Committee in this Diocese consists of four clergymen and four laymen, but the President and Secretary both belong to the *former* order. Moreover in matters of discipline affecting the clergy, it is carefully provided that the clerical members alone shall have cognizance of the offences, and authority to act in relation to them. The request to the Bishop of Western New York, was made in virtue of an express Canon of the General Convention, providing for such cases as that of this Diocese; and the *routine* of the appointments was arranged as best might suit the convenience of the Parishes as well as the Bishop. It has been the dictate of delicacy on the part of the prelates, who have kindly afforded their services to this afflicted Diocese, to leave the order of these appointments to the Standing Committee, while in their own they determine them at their own discretion. The examination of the testimonials for Candidates for orders by the Standing Committee, is one of the checks which the Church has provided against the intrusion of improper persons, and to be satisfied that the Canons have been duly complied with; and the ordaining Bishop holds his own examination and satisfies himself of the orthodoxy and learning of those to be ordained. The question whether the requisites of the Canons have been duly observed, is not an improper one for the lay members of the Committee to entertain, as being a matter of law and of fact.

The notice relating to the Jubilee was a *recommendation*, not *an* authoritative *edict*, and arose from the necessity of the case in order to secure unanimity of feeling and action throughout the Diocese; the use of Trinity Church was afforded by the excellent President, who is the Rector of that ancient parish, otherwise the Standing Committee could not have claimed its occupation for that purpose. We trust then, that these brief explanations, though made somewhat blindfolded, as we can only guess at the grounds of the objections, will have the effect of removing the apprehensions of our esteemed Scotch contemporary, or draw forth some more distinct and clear statements of his reasons. Though we do not at present see any valid grounds of objection to the Acts complained of, we are open to conviction, and are perfectly willing to use our best efforts for their correction, if convinced by solid and effectual arguments, "that they cannot be considered in accordance with ecclesiastical principles," and not be "imitated" in Scotland "or elsewhere."

Discipline in Ohio.

In another column will be found a brotherly epistle of Bishop McIlvaine to Dr. Aydelotte, which certainly is as affectionate as it could be under the sad circumstances of the case. Considering the fearful perversion of the late priest, his renunciation of the Apostolic Ministry, and his self-excommunication from the Apostle's fellowship, it might *perhaps* have been advisable to "rebuke and exhort" with more authority, since perchance the brand might yet have been plucked from the burning. The following letter is important, as showing the state of clerical discipline in Ohio. We find it in the *Calendar*, and give it on the authority of that paper, not knowing the writer. We hope, even against hope, that there is some mistake in the astounding statements of the author, for surely no Bishop of this Church would allow such flagrant violations of ministerial duty and breaches of ordination vows, without bringing the offender to speedy trial and condign punishment. If they are true, we must have recourse to the *charitable hypothesis*, that the Bishop of Ohio, in shutting his eyes to the fact that "Priest, Altar, and Sacrifice," are contained in the Prayer Book, deprived himself also of the capability of discerning the aberrations of his Presbyters, and thus may take for his motto

"Cui lumen ademptum."

The writer of the communication states that he has been for twenty years a Presbyter of the Diocese of Ohio, which gives great weight to his testimony:—

"While Rector of Christ Church, Cincinnati, Dr. Aydelotte was no very close observer of the canons, rubrics and usages of the Church, and was inclined to introduce novelties which disturb the peace of the Church. He did not use the surplice. In his Church he had no desk, and read the Service in the pulpit. In administering the Holy Communion, he addressed, for several minutes each time, the communicants, while on their knees at the chancel rails. He omitted the Ante-Communion Service; and in the afternoon, instead of the evening service, he frequently used what is called the New York night or third service. He invited, and had from time to time, ministers to preach for him who had not received Episcopal ordination, and who were not communicants in the Church. Dr. Aydelotte resigned the Rectorship of Christ Church in 1835. From that time he has refused all invitations to officiate as a Clergyman of the Church, either by reading service, preaching, or assisting in the administration of the Holy Communion, till 1850, when he accepted an invitation to officiate in a new and feeble Parish in a suburb of Cincinnati, where, after a few months, the parishioners refused to hear him, on the ground that he preached heresy, and he was obliged to discontinue. Since giving up Christ Church, in 1835, he has taught a school in Cincinnati, and for several years past he has held a pew in a Presbyterian place of worship, where he has regularly attended. I think all who love the Church will say with me, Let such men as Dr. Forbes and Dr. Aydelotte go where they belong, one to Rome, the other to Geneva, it is a great relief to have them "gone." Let your correspondent now say whether Dr. A. was not a *reproach* and *scandal* to the Church. One who knows.

P. S. On turning to the Journals of the Ohio Convention, I find that Dr. Aydelotte has not attended a Convention, nor reported to the Bishop, since his resignation of Christ Church in 1835.

Foreign Intelligence.

The *Baltic* arrived at this port on Saturday morning, at 6 o'clock, after a passage of 9 days and 19 hours *mean time*, the shortest yet made. The *Canada* also arrived at Boston on Tuesday last, making a very good passage.

The *National Assembly* have adjourned to the 4th of November, having appointed a *Committee of Permanence* of 25 members, said to be persons of high character and moderate sentiments.

Gen. Gemeau has again occupied the Palace of the Inquisition for the use of his troops, which was given up a short time since, and fitted up at a cost of 15,000 francs. The Pope has been compelled to lodge the "Holy office" at the Vatican, and complains bitterly of the exactions of his allies. They have also seized the Roman powder magazines.

Parliament was prorogued on the 8th instant, by the Queen in person.

Much discussion has taken place in the House of Commons and elsewhere on the Episcopal Incomes. We give a pungent article from an English paper on the subject. The Bishop of Ely states that the Report does not do him justice, and that in five years he has received much less than his fixed income of £5,500.

The ex-archdeacon Manning was admitted to the Romish Priesthood, some weeks since, by Cardinal Wiseman. This is rapid promotion.

Dr. Lingard, the Roman Catholic historian, died recently.

It appears by a Report of the *Bethnal Green Churches Fund*, that ten additional churches have been consecrated; ten parsonages built, or funds provided; seven school buildings, with masters and mistresses' residences attached, to receive 3,500 children; and about £3000 more, in addition to grants from the Council on Education and the National Society, is required to finish the three others, to contain 1500. About 6000 children are now under instruction. *Nineteen* clergymen are laboring where formerly there were only three. 244 Sunday school teachers are engaged in their appropriate duties, and 129 district visitors. In 1850 the amount paid in to the Provident Institutions by the poor, in small sums, amounted to £2298 14s. 6d.

Visitation of the Bishop of Worcester.—On Monday the Bishop of Worcester held his triennial visitation at St. Philip's Church, Birmingham. In the course of his charge his Lordship made the following observations on the subject of Baptismal controversy:—

"With respect to the subject of baptismal regeneration which was in his opinion the proximate cause of so many of their brethren having left the Church and gone over to Rome, he thought it was highly improper for them to allow that question to operate to such an injurious extent upon their minds. It was not a point upon which they ought to differ to the extent they had done, and, in his judgment, the Judicial Committee had come to a proper decision upon the point.[!] It was a subject of great difficulty, and it had been so mysteriously revealed that they ought to allow a considerable latitude to each other. He quarrelled not with those who held the doctrine of infant baptismal regeneration, but he did quarrel with the uncharitable view of the case which would exclude from the Church all those who did not entertain the same view of the subject."

The Bishop afterwards adverted to the innovations introduced with regard to the ornaments of Churches, and ceremonial observances, expressing his regret that the clergy had persevered in them, although he had remonstrated with them upon the subject. They had refused to abandon them, and continued to use them, although hurtful to the Protestant feelings of their congregations, and in violation of the injunctions of their Bishop.—*John Bull.*

Rochester Grammar School.—Mr. Whiston has received an official intimation from the Bishop of Rochester that his Lordship will avail himself of the assistance of Mr. Baron Parke in hearing the appeal against Mr. Whiston's dismissal from the Mastership of the Cathedral Grammar School by the Dean and Chapter. The time when the appeal will be heard cannot be fixed, as it is necessary to wait for the answer of the Dean and Chapter, and to consult the Learned Judge's convenience as to the time when it may suit him to be present. Dr. Lushington, the Chancellor of the diocese, is expected to sit with Mr. Baron Parke as an additional assessor to the Bishop. In the meantime Mr. Whiston retains his office.—*Ibid.*

The rejected of Exeter in Winchester Diocese.—The Rev. D. Codner, lately rejected by the Bishop of Exeter for unsoundness, was ordained Priest by the Bishop of Winchester on Sunday, the 6th inst., and was licensed to the Curacy of St. John's, Woking.—*Ib.*

Conversion from Popery.—Numerous conversions from the Roman Catholics have taken place in the west of Ireland, by the Rev. Hyacinth Darcy, formerly the proprietor of the Clifden estates, which were sold under the Encumbered Estates Commission, to clear off the enormous encumbrances with which the property was charged. Since then he has been admitted to holy orders, and is now pursuing his ministerial labors in the neighborhood of his former inheritance.—*Ibid.*

New Publications.

A Manual of Roman Antiquities, with numerous Illustrations, by Charles Anthon, LL. D. Harpers. 1851. pp. 451.

The learned author has been induced to prepare this volume at the request of many teachers, who wanted a system of continuous instruction on these subjects. Is is needless to say that the Professor has admirably performed his part, and produced a very complete and accurate work. The civil institutions, social habits and domestic manners; the forum and the camp; public buildings and private dwellings rise up before the reader in turn, and are illustrated briefly and comprehensively by the light afforded by the latest and ablest writers, especially the German. It is not intended to supersede the noble *Dictionary of Antiquities* lately edited by the same able hand, but it will certainly prepare the way for its more satisfactory and profitable use. We are glad to see that a Manual of Grecian Antiquities by Dr. Anthon is announced as soon to be published.

Home is Home, a Domestic Tale (Appletons), is also a very pleasing one. The heroine, compelled by domestic reverses to become a governess, is received into a nice family, has pleasant little girls for pupils, finds a rich and handsome lover, and is happily disposed of for the rest of her life--a very fit reward for her filial affection and devotedness of spirit, but still poetical justice.

Some Passages in the Life of Mrs. Margaret Maitland of Sunnyside (Appletons) is an excellent imaginary auto-biography of a maiden lady, replete with unaffected piety, pure morality, sterling sense, and good feeling. The quaint Scotch idiom is somewhat of a difficulty at first starting, and the Presbyterianism of course is not to our taste. There are other interesting personages, whose fortunes are connected with Mrs. Margaret's, who do not follow her example, in one respect, as those who get the book will find at the end.

The United States Post Office Guide, by Ely Bowen, late of the General Post Office. New York. D. Appleton & Co. 1851. pp. 352. $1.

This elaborate compilation contains—1. A History of the Post Office throughout the world. 2. A Review of the Post Office establishment in the United States, with a digest of Acts of Congress. 3. Scheme of Distribution, with a map. 4. Rates of Inland Postage. 5. Rates of Foreign Postage. 6. Miscellaneous statistics, items and instructions—as to Failure of Mails, Loss of Money, Dead Letters, &c. 7. List of Post Offices in the United States, Postmaster's names, &c. 8. List of Mail Routes in the United States. 9. List of Railroad, Canal and Steamboat routes. 10. The whole forming a key to facilitate Single Distribution.

We have already derived much benefit from this valuable and complete publication, which the compiler has endeavored to render as perfectly accurate as possible. We suppose it gives as clear an understanding as words can, of the intricate and voluminous laws relating to the Post Office, which bid fair soon to become the study of a distinct branch of the legal profession. Besides his own opinions, Mr. Bowen gives us the acts of Congress and the official decisions upon them, so that if they are not properly understood, it is not his fault. The list of offices is a great advantage, as the names given by new subscribers are often illegible.

First Book of Anatomy, Physiology and Hygiene, for schools. pp. 189.

A Treatise on Anatomy, Physiology, and Hygiene, for Colleges, Academies and Families, with 150 engravings. pp. 467. By Calvin Cutter, M. D. Boston. B. Mussey & Co.

Dr. Cutter has bestowed great attention and a year's labor in the revision and preparation of these works for the press. His object has been to describe the different organs of the body in a clear and concise manner; to detail the functions and uses of the several parts briefly and plainly; and make the knowledge practical by explaining the laws of the several parts and the conditions on which health depends. Copious Indices, Glossaries, and explanations of plates are added, specially indispensable in works of this kind, and many valuable practical directions are given for the treatment of wounds and burns, management and recovery of persons suffering from drowning, poisoning, &c.; rules for nurses. The knowledge of *what* is to be done in such emergencies, and *how* to do it, is briefly and precisely imparted. It will be seen, by reference to the advertisement on the 4th Page, that this revised edition has been tried in several schools, and warmly approved by competent instructers and high medical authorities. A knowledge of the leading principles and facts in the studies here treated of should be possessed by every one who would be well informed, especially parents and teachers; and we think that these volumes will be found exceedingly useful as well as interesting.

Harper's New York and Erie Railroad Guide (pp. 173, 50 cents) gives a capital account of that gigantic work, and is interspersed with well executed wood cuts of the most striking scenes on the route. A table of distances is appended.

Numbers 35, 36, and 37, of Appleton's Dictionary of Mechanics and Engineering have been received. The leading articles are those on *Tools, Transit Instruments, Turbines, Warming and Ventilation, Watchmaking,* and *Water Wheels*, some of great length, and comprehending, we should suppose, whatever is necessary to be known on those topics. There are nearly 400 illustrations in these 3 numbers.

Appletons' Mechanics' Magazine for August, gives descriptions of several newly invented machines and improvements, and many scientific articles. Mr. Isherwood's paper on the combustion of coal is continued from the first number. That on *Gwynnes' New Motive Power*, should be perused before buying rights in the machine.

Lossing's Field Book of the American Revolution, Numbers 14, 15 and 16, have been received from Messrs. Harper. The beauty and interest of this *unique* work are fully sustained in these two issues. *Rhode Island* and the *North River* are illustrated.

Messrs. Harpers have also republished Numbers 7, 8, and 9 of Mayhew's London Poor. The author draws the miseries and vices of these classes in the most appalling colors, relieved occasionally by bright views of honest industry and virtuous principle, and many curious features of ingenuity and humor.

We return our acknowledgments for the Convention Journals of *Maine, Delaware, Alabama, Mississippi*, and *Indiana*.

The Christian Tenth, originally prepared by the Rector of St. James' Church, Syracuse, as an address to his Parishioners, has been republished, at the request of the Bishop and many others, for general circulation. It is Scriptural in tone and forcibly written, and should be read by all who profess the Christian name. It may be obtained at the Church Depository, 20 John street, from D. Dana, Jr,

Diocesan Intelligence.

New York.—Official notice has been given that the Annual Convention of this Diocese will be held in St. John's Chapel in this city, on Wednesday, the 24th day of September next, at 10 A. M.

Western New York.—*Bishop De Lancey's Visitations.*—On Monday, August 4th, at 6 o'clock P.M., Bishop De Lancey visited St. James's Parish, Pulaski. The Rev. Mr. Stevens read the service, assisted by the Rev. Mr. Horne, of Oswego, who read the creed and collects. The Rev. Mr. Stanley, minister of the parish, read the confirmation preface, and the Bishop confirmed *five* persons, and preached.—The Rev. Mr. Ellsworth, of Pierrepont Manor, was also present.

On Tuesday, the 5th inst., at 10 o'clock, A.M., at Zion Church, Pierrepont Manor, the Rev. Mr. Stevens read service, assisted by the Rev. Mr. Whipple, of Rome, who read the creed and collects. The Rev. Mr. Ellsworth, the minister of the parish, baptized two adults and read the confirmation preface, and the Bishop preached and confirmed *five* persons. The Rev. Mr. Stanley, of Pulaski, was also present.

At 4 P.M., of the same day, at Emmanuel Church, Adams, the Rev. Mr. Stearns, of Sacketts Harbor, read service, assisted by the Rev. Mr. Ellsworth, of Pierrepont Manor, who read the creed and collects. The Bishop preached. Other clergy present, were Rev. Mr. Herrick, of Watertown, Rev. Mr. Stevens, of Camden, and Rev. Mr. Whipple, of Rome.

On Wednesday, August 6th, at 10 o'clock A. M., at Christ Church, Sacketts Harbor, Rev. Mr. Stevens read service, assisted by the Rev. Mr. Stanley, of Pulaski, who read the creed, litany, and collects. The Rev. Mr. Stearns, minister of the parish, read the confirmation preface, and the Bishop confirmed *six* persons, and preached. Other clergymen present, were Rev. Mr. Eastman, of Brownville, and Rev. Mr. Herrick, of Watertown.

At 4 P.M., of the same day, at All Saints' Church, Dexter, Rev. Mr. Norton, of Watertown, read service, assisted by the Rev. Mr. Herrick, of Watertown, who read the creed and collects. The Rev. Mr. Eastman, minister of the parish, baptized one adult person, and read the confirmation preface.—The Bishop confirmed *six* persons, and preached. Other clergy present, were the Rev. Mr. Stanley, of Pulaski, and Rev. Mr. Stearns.

On Thursday, August 7th, at 10 o'clock A.M., the Bishop consecrated St. James' Church, Theresa.—The Rev. Mr. Renouf, of Lowville, read the request to consecrate, and the Rev. Mr. Fisk, minister of the parish, read the sentence of consecration. Rev. Mr. Norton, of Watertown, read service, assisted by Rev. Mr. Stevens, of Camden, who read the first lesson, Rev. Mr. Herrick, of Watertown, who read the second lesson, and the Rev. Mr. Stearns, of Sacketts Harbor, who read the creed and collects. The Bishop read the ante-communion service, assisted by the Rev. Mr. Humphrey, of Wisconsin, who read the epistle, and Rev. Mr. Scovill, of Morristown, who read the gospel. The Rev. Mr. Fisk read the confirmation preface, and the Bishop confirmed *four* persons, and preached. Rev. Mr. Stanley, of Pulaski, was also present.

At 4 P. M., of the same day, the Bishop laid the corner stone of St. Peter's Church, Redwood. Services were previously held in the school-house. Rev. Mr. Stearns, of Sacketts Harbor, read prayers, assisted by the Rev. Mr. Norton, of Watertown, who read the creed and collects. Rev. Mr. Fisk, minister of the parish, read the confirmation preface, and the Bishop confirmed *one* person, and preached.—The Bishop laid the corner stone, and Rev. Mr. Fisk delivered the address. Other clergymen present, were Rev. Mr. Herrick, of Watertown, and Rev. Mr. Stevens, of Camden.

On Friday, August 8th, at 10 o'clock A. M., at Trinity Church, Watertown, service was read by the Rev. Mr. Renouf, of Lowville, assisted by the Rev. Mr. Stanley, of Pulaski, who read the first lesson, Rev. Mr. Stevens of Camden, who read the second lesson, Rev. Mr. Stearns, of Sacketts Harbor, who read the *Te Deum*, and Rev. Mr. Fisk, of Theresa, who read the creed, litany, and collects. The Bishop baptized *one* adult, preached, and confirmed *nine* persons, the Rev. Mr. Norton, minister of the parish, reading the confirmation preface. The Rev. Mr. Herrick was also present.

At 4 P.M., of the same day, at St. Paul's Church, Brownville, service was read by the Rev. Mr. Fisk, of Theresa, assisted by the Rev. Mr. Herrick, of Watertown, who read the lessons. Rev. Mr. Eastman, minister of the parish, baptized *three* persons and read the confirmation preface, and the Bishop confirmed *nine* persons, and preached. Other clergy present, were Rev. Mr. Stearns, of Sacketts Harbor, Stanley, of Pulaski, and Stevens, of Camden.

August 10th, Sunday, at 10 1-2 o'clock A. M., at St. John's Church, Cape Vincent, the Rev. Mr. Stevens read service, assisted by the Rev. Mr. Norton, of Watertown, who read the creed and collects.—Rev. Mr. Adams, minister of the parish, read the confirmation preface, and the Bishop confirmed *two* persons, and preached. After the congregation was dismissed, the Bishop catechized and addressed the children of the Sunday School of the parish. At the afternoon service, at Cape Vincent, the Rev. Mr. Stevens preached.

At 4 P. M., of the same day, at the School House, at Miller's Bay, the Rev. Mr. Norton, of Watertown, read service, and the Bishop preached. Other clergy present, were the Rev. Mr. Adams, of Cape Vincent, and Rev. Mr. Stevens, of Camden.—*Gospel Messenger.*

Ohio.—*Kenyon College.*—The Annual Commencement was held on the 6th instant. The degree of A. B. was conferred on eight members of the graduating class; and that of A. M. on nine gentlemen. The degree of LL.D. was conferred on the Hon. C. C. Memminger, of South Carolina, and Hon. Robert C. Winthrop, of Massachusetts. The degree of D.D. was conferred by the Theological Faculty on Rev. Richard Newton, Rector of St. Paul's Church Philadelphia. Addresses were delivered before the Societies by Hon. John L. Green, of Chilicothe, and Rev. G. B. Perry, D.D. LL.D., of Cleveland, which are highly spoken of by the *Gambier Observer*.

From the Western Episcopalian.

Messrs. Editors:

Since the letter of Dr. Aydelotte to me, declaring his renunciation of the ministry of our Church, was published, I have been requested to publish my answer. I do not know that it is of sufficient importance, to be made so prominent, but as it shows how little surprised I was at Dr. Aydelotte's step, and how little disposed I was to change it, if you are inclined to place it in your paper, it is at your service.

Yours, very truly,
Chas. P. McIlvaine.

Bishop McIlvaine's letter to Dr. Aydelotte.

Cincinnati, June 10, 1851.

My Dear Sir:—Your letter of May 26th, communicating your renunciation of the ministry of the Protestant Episcopal Church, and your intention no more to officiate in the same, was received on Saturday last with painful emotions, though not unexpectedly. I had long since supposed it probable that the state of mind which has for years been gaining upon you in regard to the Episcopal Church, and which I could not but consider a very morbid one, causing you to see our church affairs through a very distorting medium, would lead, ultimately, to the step you have taken. But at the same time, entirely as I differ from the views expressed in your letter, as to the *inherent* connection of the evils to which you refer with the Episcopal Church, seeing such are your views, I am persuaded that your present step was demanded by a just regard to the consistency of your conduct, and the peace of your mind. That you feel yourself to have conscientiously arrived at those views, I have no doubt.—But I doubt as little the possibility of your finding a church in which the same mode of judging would not discover inherent tendencies to corruptions of doctrine, which, if not of the same precise direction as those which you seem to find in the Episcopal Church, are at least of equal importance.

You have, of course, expected me to proceed according to the canon provided for such cases, and displace you from the ministry. That painful duty, I hereby notify you, has been this day performed, and a copy of the canonical record of the same, is herein enclosed.

I remain your sincere friend,
and servant in Christ,
Chas. P. McIlvaine.

Missouri.

St. Louis, Aug. 5, 1851.

To the Editor of *The Churchman*, New York:

I have been instructed by the Vestry of St. Paul's church, of this city, to transmit to you for publication a copy of the preamble and resolutions, adopted at a recent meeting of their body, in relation to the resignation of their pastor.

Very respectfully, &c.,
R. T. Coningham, Sec'y of Vestry.
St. Paul's Church, St. Louis, Mo.

Whereas, in the dispensation of Divine Providence, our beloved Rector, the Rev'd David P. Sanford, finds it necessary, on account of impaired health, to leave our diocese, it is with pain we are compelled to part with him. Therefore, at a meeting of the Vestry of St. Paul's church, St. Louis, Missouri, August 4th, 1851, it is unanimously

Resolved, That, in accepting the resignation of their beloved Rector, the Rev'd David P. Sanford, the Vestry, in behalf of the whole congregation, do tender him not only their heartfelt regret that his health compels him to remove elsewhere, but their most sincere wishes for his welfare, wherever he may be. They thank him most heartily for his past services, marked, as they were, by deep devotion, sound Christian doctrine, and practical piety. Their parish under his ministration has, they believe, been signally blessed by God, both temporally and spiritually. They are therefore grieved by this separation; but, with a full confidence in Him who ordereth all things, and in humble submission to His Divine will, they commend their beloved pastor to the cordial love of all churchmen, and to the holy keeping of our Lord and Master. The prayers of our parish will ever attend him; and may our Heavenly Father shower abundant blessings on his path through life, and grant him eternal rest hereafter, with His Church triumphant.

Wisconsin.

Nashotah Mission, Delafield, Wis.
August 7th, 1851.

Rev. and dear Brother:

On the first page of this sheet I have written a brief notice of the opening of our next term. May I request its insertion in the *Churchman*. You will doubtless be happy to know that we expect to open with seventeen young men, on the 3d of September next. Our sole purpose is to make Nashotah, if the Lord will, a truly Missionary college, that is, an institution of learning and piety, to which none are admitted except they sincerely purpose to become clergymen, and from which none can graduate except by ordination. The Church has thus far given Nashota the plainest and most expressive sanction by voluntary gifts and offerings. We hope to be worthy of the great work entrusted to our care, and trust that in answer to prayer, Nashotah will ere long have a full corps of teachers. Our rules of admission are simple: 1st, That the applicant be more than 16 years old; 2d, That he sincerely purpose to enter the ministry; 3d, That he bring a letter of introduction from some responsible person (if possible from a presbyter), in the Church.

The Alumni of Nashotah already number sixteen. Four will probably be ordained on next Trinity Sunday.

Hoping these few words are not uninteresting, I remain your obliged and affectionate brother in Christ, Azel D. Cole.

To the Editor of *The Churchman.*

NASHOTAH MISSION.

The Fourth Term of this Institution commences on Wednesday, Sept. 3, 1851, and ends on the Saturday next after June 24th, 1852.

Young men prayerfully and advisedly resolved to enter the Holy Ministry, can join the Mission at any time, whatever their attainments.

Terms, $75 per annum, payable semi-annually in advance. This sum includes every thing but clothing, though this also is frequently furnished.

It can safely be asserted that no School of the Prophets in the United States, affords like advantages for study. A course of study pursued here, is of more value to the candidate for Holy Orders, than the same course, divided as it usually is, between the Academy, College, and Theological Seminary.

Azel D. Cole, President.

Nashotah Lakes, Delafield, Wisconsin.
August 7th, 1851.

North Carolina.—*Consecration of Churches.*—Dear Mr. Editor: Although some time has elapsed since the following services were performed, yet it may interest your readers to learn something of the progress of the Church in the Albemarle section of this Diocese, as manifested in the consecration of three churches during the last Easter season.

Church of the Holy Trinity, Hertford, Perquimans Co. This Church was consecrated on the 1st Sunday after Easter, by the Bishop of the Diocese; the Rev. Messrs. W. E. Snowden, Rector of the parish; John H. Wingfield and Charles H. Disbrow, of Virginia; Alfred A. Watson and F. Fitzgerald, of N. Carolina, being present, and assisting in the services.

Missionary services were commenced in the Court House, on Easter-Day, A. D. 1848, when a small number of persons attached to the Church, assembled to unite in her holy services. A subscription for the building of a Church was immediately commenced; a plan was procured from Mr. F. Wills, under the direction of the N. Y. Ecclesiological Society, and the building was so far advanced, as to be used under the necessities of the case, in the Spring of 1850. It was completed only on the night before its consecration.

The material used is wood; the style, early-pointed. In the nave are two rows of open seats, divided by a middle passage: the church is entered either by the large western door or by the south porch, which stands distant from the west end one-third of the length of the nave. A deep chancel is built from the east end of the nave, and is divided equally into choir and sanctuary; a priest's door opens into the south side of the choir, and on the north side, at the junction of the chancel and nave, is a small vestry-room; from this room, the pulpit, which stands in the north-east corner of the nave, is entered. The sanctuary is furnished with a large altar, covered with a crimson-colored, satin-damask cloth; an imposing Bishop's chair, and a chair for the priest; a small credence is fixed in the north wall; the choir has two stalls and a lectern.

In the west end of the nave, is a gallery for the use of colored persons; such an arrangement being necessary in this part of our country; nor does it in this instance seem to injure the general appearance of the church. The nave is free to them on special occasions.

It was found necessary to plaster the interior of the building—a work which has been tastefully done. The line of plastering runs in the centre, 23 1-2 feet above the nave floor, and reveals a portion of the cross-beams, with their braces; these (with most of the wood work) being stained with burnt umber in oil, and varnished, mark distinctly the arch, and aid materially in producing the generally fine effect of the interior.

The exterior, which is buttressed in wood, is painted a warmish gray, approaching to brown. A plain cross surmounts the western end of the nave, and an ornamental cross the eastern end of the chancel. The windows are filled with stained glass of a uniform color. The cost of this church, which has been pronounced the most appropriate for its material in the diocese, was about $2,000.

The Church of St. Barnabas, situated at Woodville, in the same county, and under the charge of the Rev. Mr. Snowden, is the work of a few individuals, who reside at a distance from Hertford. It is a small, neat, wooden building, and pretends to no ecclesiastical style, except in its chancel arrangements. Its consecration took place within a day or two of the one mentioned above.

The Church of our Saviour, at Jackson, Northampton Co., was consecrated by the Bishop, on the 2d Sunday after Easter, the Rev. Messrs. J. B. Cheshire and Charles A. Mason, Priests, and J. G. Jacocks and F. Fitzgerald, Deacons, being present, and assisting in the services.

This building is in plain pointed style, with separate chancel, divided into choir and sanctuary, appropriately furnished. A vestry-room is built at the junction of the chancel and nave. The church has no gallery, and will accommodate about 120 persons; the cost of the building was about $800; the lot upon which it stands was given by a member of the congregation. In a belfry, upon the west end of the nave, hangs a sweet-toned bell, weighing about 280 pounds.

The services of the Church were almost unknown to this county until the beginning of the year 1849, when the Rev. W. Harrison, who procured plans for the building, took charge of the station. It is now under the charge of the Rev. Mr. Fitzgerald, who officiates also upon the extensive plantation of H. K. Burgwyn, Esq.

These consecrations show what can be done by a few, acting under a well directed zeal for the Temple of the Lord. They are pleasing indications of the advance of the Church in this Diocese, and are examples by which others similarly situated may be incited to zealous action.—*Banner.*

CLERICAL CHANGES.

The Rev. J. Lloyd Johnston has accepted a call to the Rectorship of St. Paul's church, Pekin, Illinois.

The Rev. George W. Hathaway having accepted a call to the Rectorship of Christ Church, Lonsdale, R. I., requests all letters and papers to be directed to him accordingly.

The Rev. John W. Nott wishes all letters and papers intended for him to be addressed to Frostburg, Allegany Co., Maryland.

To Correspondents.

"Diluculum," "Christophilus," "Aequitas," and the acceptable *Rouen* letters have been received and shall appear as soon as possible.

Married.

At Cambridge, Washington co., New York, on the 7th inst., by the Rev. Peter Gordon, David Hawley Esq., of New York city, to Miss Louisa Maria, eldest daughter of the late James Whiteside, and step-daughter of the officiating clergyman.

At Jersey City, on the 14th instant, by the Rev'd P. D. Van Cleef, William P. Powers of the city of New York, to Mary B., daughter of Cornelius Van Vorst Esq. of Jersey City.

Died.

In Falmouth, Mass., on the 14th inst., Mrs. Harriet C., consort of Mr. John H. Rowland, of Norfolk, Va., and daughter of the late Capt. Alpheus Childs, of the former place, aged 42.

Notices.

Miss Ballow's Boarding and Day School for young ladies, No. 24 East 22nd-st., (between Broadway and 4th Avenue) will be re-opened on Monday, the 8th of September.

Mrs. O'Kill's School will be opened, for the return of her Pupils, on Tuesday, the 2d of September.
Aug 16-3t.

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Aug. 12, the following contributions, viz.:

Jas Points, Esq. 600; Leeds, Fanquier, Va, F S B, Chi, 10; St Georges, Astoria, S S do, 104 50; St Andrews, West Vincent Pa, 4; St James, Birmingham, Ct, 4; St Georges, Hempstead, L1, Af, 16 45; Zion, Charlestown, Va, (of wh, 5 46 SS) F S B, Chi, 45 46; Ypsilanti, Mich, St Lukes, 2 50. Total 786 91.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, Aug. 18, 1851. No. 86 William-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 8th ultimo, the following contributions, viz:

From St Pauls ch, Flatbush, Rev Wm Long, 3; Grace, Cherry Valley, Rev J L Townsend, 14; St Marys, in the Highlands, Rev R Shaw, 5 55; St Pauls, Pleasant Valley, Rev S Davis, 2 50; Zion, Morris, Rev Wm H Hill, addl, 1; Grace, Brooklyn Heights, Rev Dr Vinton, 36 54; Christ, Marlborough, Rev S Hawksley, 8. Total, 70 59.

C. N. S. ROWLAND, Treasurer,
Aug 19, 1851. 55 Water street.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

$40 for the purchase of land for the mission, from a few parishioners of All Saints ch, New York city, on occasion of the Jubilee celebration, per the hands of Rev Wm E Eignbrodt, Rector; also, 20 from St Lukes, Baltimore, Md Bev R Riley, Rector, thro Thos N Stanford, Esq; 5 from Sunday School of the same per ditto; 75 from a member of St Peters, Baltimore, Rev T Atkinson, DD, Rector, one-fourth through the hands of Thos N Stanford, Esq.

JAMES LLOYD BRECK,
St. Paul, Minn., July 31. For the Minn. Mission.

PROFESSOR PERKINS' PRACTICAL ARITHMETIC.

D. APPLETON & CO. publish on Thursday, "The Practical Arithmetic," designed for such institutions as require a greater number of examples than are given in the Elementary Arithmetic, by George R. Perkins, A.M., Principal and Professor of Mathematics in N. Y. State Normal School. 12mo, price 56c.

Many distinguished teachers have pronounced Professor Perkins' Elementary Arithmetic the bes work of the kind, well adapted to the purpose of teaching the science as well as the art, of Arithmetic. The present work is not designed to supply the place of the Elementary Arithmetic, but is intended for the use of such institutions as require a greater number of examples than are given in that work.

D. A. & Co. publish, by the same Author,
PRIMARY ARITHMETIC.
One vol. 8vo. Price 21cts.

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(The Diocesan College of the Prot. Episcopal Church.)

THE TENTH ANNUAL SESSION, will open on Monday, October 6, 1851, and continue until the next "Commencement day," the last Thursday in July, 1852. New students are recommended to enter at the opening of the session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

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Aug. 23. 3m

Poetry.

For the Churchman.

The Chapel of the Holy Innocents, St. Mary's Hall, Burlington, N. J.

I wandered forth at eventide,
'Twas in tne twilight hour,
I stroll'd along the riverside,
And felt its soothing power.

Beside the flowing Delaware,
By trees well nigh concealed,
Proportioned well and passing fair,
A temple stood revealed.

And while I gazed, and tarried near,
Its goodly shape to view,
The vesper bell rang loud and clear,
Bidding me enter too.

I hastened to obey the call,
Well pleased to look within,
And 'mongst the daughters of the Hall,
Seek pardon of my sin.

Then graceful forms came tripping in,
Just fresh from pastime's glee,
Each her appointed place to fill,
And reverend bend the knee.

And while the organ's pealing notes
Throw round their influence sweet,
A form belov'd I see approach,
In sacred vestments meet.

And from beside the chancel rail,
In accents firm and clear,
(The words I know, and love full well,)
The Bishop's voice I hear.

Then comes the hearty, full, response,
Their part they're glad to bear,
These daughters of our holy Church,
In her loved Common Prayer.

And now their mingled voices rise
In one harmonious choir,
United in the voice of praise,
May zeal their souls inspire.

And when again I glanced around,
Each head was meekly bent,
Except the Bishop's voice, no sound
The sacred stillness rent.

His silver locks wave with the breeze,
Upon his careworn brow;
His wonted benediction gives,
In solemn accents now.

And so the service closed ; and then
They noiselessly retire,
And with his whispered benison,
Each leaves that honored sire.

Oh! happy, happy virgin band,
Who peaceful here adores
Collected from throughout the land,
Blessings untold are yours.

And oh! may every holy word
Breathed 'neath these hallow'd walls,
And every sacred lesson heard,
Within St. Mary's halls;

Return like bread that's timely cast
Upon the waters wide,
To bless your souls when time is past,
With peace that shall abide.

Long let St. Mary's classic halls
With open portals stand,
And may the genial influence fall
On an increasing band.

Long live new Jersey's Bishop, blest
With energy to strive,
And when his spirit seeks its rest,
Long may his works survive.

Burlington, N.J. H. M. A.

Selected Matter.

From the Spirit of Missions.

Communication from the Right Rev. Horatio Southgate.

To the Rev. J. W. Cooke, Secretary and General Agent, &c. &c.:

Rev. and Dear Sir,—I have received your letter of the 9th, and lose no time in replying to it. I called at the Foreign Office several times last fall, to learn whether the Committee had yet taken under consideration the resolution of the Board with regard to the renewal of the Mission in Turkey, and finding that they had not then done so, it seemed to me unnecessary and premature to make any communication myself upon the subject. But as your letter, just received, alludes to it, I suppose that it has since engaged their attention, and I would, therefore, in conformity with the resolution, submit my views for their consideration, or for the use of the Board, or for both, according as the terms of the resolution may require ; for I have not a copy of it with me.

In the first place, then, I would recommend, most heartily and earnestly, the renewal of the Constantinople Mission, with its branch of Mesopotamia. I do this on the following grounds : Turkey is a Missionary station of the Church, by the act of the General Convention in 1844. That act has never been rescinded, and although it was alluded to distinctly in the last Convention at Cincinnati, there appeared no disposition, so far as I am informed, to recede from the position in which the Church has placed herself. But, if a Missionary station, it ought to be occupied. I am inclined to believe, from the opinions which I have heard, at Cincinnati and elsewhere, that it is not the wish of Churchmen generally to rescind that act ; that they would at least keep Turkey on the list of our stations, in the hope that a favorable moment may come for re-occupying it. This, I will confess, is my own feeling. I should see it finally abandoned with deep regret and sorrow. But if it is to be re-occupied, then, evidently, the sooner the better, before any very long interval shall have elapsed since its suspension. My correspondence with Turkey, which has been continued until the present time, enables me to say, that I think the Mission might now be re-established without having suffered any material injury from its temporary cessation, and that the same agents who so long and faithfully served in it, might be re-engaged. If the Board should think it expedient to consider the subject, some additional reasons for re-commencing might be suggested ; such, for example, as these :

Much labor and money have already been expended upon the field. A good deal of valuable experience has been gained. The work has been begun, and materials have been accumulated which would be of vast service in its further prosecution. For example, the Prayer Book is now found in every one of the principal Oriental languages, Arabic, Greek, Turkish and Armenian. This is a most important auxiliary, which is now comparatively lying in disuse. Other works have been translated, and others, original, prepared, which have been in part published, in part still remain in manuscript. These will be lost, excepting the good that they have already done, unless the Mission should be resumed. Above all, a very extensive intercourse has been had with the Oriental Christians, both ecclesiastics and laymen. Hundreds, I think I may say thousands, of Oriental minds, have been influenced by our labors. I have good evidence that their effect has not ceased, and is not likely to cease with this generation, if ever. Thousands desire our work there. They see in it their best safety from the extremes to which they are exposed. They would hail its re-establishment with joy. Is all this good to be lost, so far as we are concerned ? I heard a few days ago a remark by an old-fashioned Congregationalist, in which I fully concurred, and which I will repeat : "The Episcopalians never made a greater mistake than when they abandoned their Turkish Mission. With advantages which no other denomination can boast, for prosecuting the work ; like the Oriental Churches in their ministry, their use of forms in public worship, their ecclesiastical organization, their creed and other things ; with a field which is the most important on earth, being the very centre of the heathen nations : with a people to labor among, who already hold all the essentials of the Christian faith, and have not to be converted from Paganism ; I think they had in their hands the grandest enterprise of modern times ; and I never think of their abandoning it without feelings of extreme wonder and astonishment." This was the view of a plain, practical man, and, I think, it contains an argument for us which ought not to be disregarded For myself, I shall never cease to cherish the hope that the Mission will be resumed. Having put our hands to the plough, we are bound not to look back. The Church, I believe, will yet see that her duty lies in going forward, and she will do it. There may still be delay. There may be difficulties and insurmountable obstacless to the *immediate* resumption of the work ; but it is, in my view, merely a question of time ; and time, with God's good providence, will bring the solution. For myself, again, if by any effort of mine I can hasten that time, I was never more disposed to give it. I would offer myself again for the work, if the circumstances which rendered my resignation necessary last fall, did not still, and were not likely long to exist. But my interest in it is the same as ever. It has never for a moment ceased or changed ; and if there is any service which I can render in case of a resumption, it is entirely at your disposal and that of the Board.

I suppose that if the Mission is to be resumed, it will be under the direction of the Foreign Committee. On this subject will you allow me to speak frankly ? I think that we cannot, with a good conscience, change our line of policy towards the Eastern Churches. We have made our professions to them again and again. We have told them what we wish to do, and how we wish to do it. We cannot now draw back. Our policy was based upon principles which forever abide, and not upon mere expediency, though even that, I believe, is in favor of the same course. Having taken our ground, we cannot abandon it, except to abandon the work altogether. Having shown ourselves in one character, we cannot now assume another. I consider, therefore, that if the work proceeds, it will proceed as it has been begun. No other course can be a consistent one. We may improve our machinery ; we may, from our larger experience, more wisely adapt means to ends ; but the principle on which our machinery works, and the end for which it works, must, I suppose, remain the same.

I have thus, though very imperfectly, and, from the necessity of the case, very hastily, given you my views upon the resumption of the Constantinople Mission. I regret that I cannot be in New-York at the meeting of the Board ; but imperative duties here forbid. I might then much more largely state the reasons to which I have briefly alluded in this communication, and add some others that might give more force to these. I have thought it better to answer immediately, as the meeting of the Board is near at hand, and the committee may wish to hear from me some time previously, than to wait for leisure of which I am not certain, and which might make my reply too late to be of any service.

With kind regards to the members of the Committee, I am, Reverend and dear Sir, faithfully and affectionately yours,

Horatio Southgate.

Portland, June 11, 1851.

From the Liverpool Mail.

Inequalities of Episcopal Incomes.

The "Ecclesiastical Commission," whether the clergy and laity of our Church like it or dislike it, is at once "a great fact"—*and* "a great scandal." But as it has become ineradicably, as it were, part and parcel of the institutions of the country, our next best wisdom is so to bring Public Opinion so to bear on this hybrid Commission as to compel it to perform its ostensible functions in a less lax, less unbusinesslike, less unsatisfactory, less disgraceful manner. It seems to have been called into existence in or before 1837 ; and, under the authority of a then existing Act of Parliament and subsequent Acts, to have "settled" a Scheme for the average annual stipends of our Bishops ; whereby not only should those prelates thenceforth appointed to Sees, in receipt of a needlessly excessive income, contribute out of their superfluity to poorer bishoprics, but also to the support of additional clergy. All this was very good. Very proper. We cannot doubt that the original intent of endowing our ancient bishoprics was that episcopal duties should be adequately and properly performed for and upon that endowment. If the population have outgrown the physical efforts of one bishop, why then let two or more bishops be allotted for the great ecclesiastical work to be performed—particularly if, by lapse of time and increase of population and of national wealth, the very means once devoted to the support of *one* Christian Bishop have become more than ample for the support of half a dozen Bishops. It is not, we conceive, at all incongruous with the broad intent of original benefactors of our English Sees that their revenues, as they augment and multiply, should support two or more Bishops when it has become physically impossible that a single Bishop can adequately or properly fulfil the episcopal duties. *These*, and not the transforming of ordained clerics into temporal princes and gorging them with worldly wealth, were, we are persuaded, the original designs in our existing episcopal endowments. With the fourfold multiplication of the People, ever since the Reformation, we ought to have at least a fourfold augmentation of Bishops. There are ample funds for this, aye, and more than this, in the Church's own property, to provide for them. And it is almost melancholy to find that among all the occupants of our Episcopal Bench there is not one who emulates the noble conduct of the Metropolitan of Australasia, and like him volunteers to surrender some of the superfluities of his own income to extend the Episcopate. In fact, this tenacious holding hard to vast possessions, coupled with the truckling and time-serving conduct of too many of the Episcopal Bench, with reference to even their own convictions on the Baptismal Controversy, causes many a high-churchman to *blush* for our Anglican Bishops, and to wish them one and all brought to book. Some, like the Bishop of Gloucester and Bristol, *might come out of the ordeal, far better than expected ; but others, like the latitudinarian Bishop of* Durham, *or the whig and ultra-evangelical Bishop of* Worcester, *would be all the better for an unsparing depletion.*

Premising that the Bishops of London and Winchester, and one or two others who were appointed to their overgrown Sees *prior* to the scheme of 1837, are not legally called upon to pay any surplus to the general Ecclesiastical fund, we subjoin from a morning paper the prospective average stipends from 1837, and the actual receipts of the several prelates:

EPISCOPAL INCOMES.

Assigned in 1837.	£	Received in 1850.	£
Canterbury	15,000	Canterbury	15,000
York	10,000	York, 1849	19,217
		" 1850	9,457
		(Paid to Commissioners	3,750)
London	10,000	London	19,8[illegible]6
Durham	8,000	Durham	38,619
		(Paid to Commissioners	11,200)
Winchester	7,000	Winchester	28,388
St. Asaph and Bangor	5,200	St. Asaph	6,355
		(Paid to Commissioners	3,806)
		Bangor	6,163
Bath and Wells	5,000	Bath and Wells	6,971
Carlisle	4,500	Carlisle	4,324
Chester	4,500	Chester	2,725
Chichester	4,200	Chichester	5,819
		(Paid to Commissioners	650)
St. David's	4,500	St. David's	5,029
Ely	5,500	Ely, 1849	9,223
		" 1850	4,225
		(Paid to Commissioners	3,000)
Exeter	5,000	Exeter	1,919
Gloucester and Bristol	5,000	Gloucester and Bristol	4,170
Hereford	4,200	Hereford	4,468
Lichfield	4,500	Lichfield	6,034
Lincoln	5,000	Lincoln	4,961
Llandaff	4,200	Llandaff	4,398
		Manchester	4,200
Norwich	4,500	Norwich	7,261
Oxford	5,000	Oxford	6,4[illegible]2
Peterborough	4,500	Peterborough	4,456
Ripon	4,500	Ripon	4,770
Rochester	5,000	Rochester	4,607
Salisbury	5,500	Salisbury	6,128
Worcester	5,500	Worcester, 1849	12,813
		" 1850	5,430
		(Paid to Commissioners	1,100)

Now, in glancing over the second of these columns, we are at no loss, neither do we think that our candid readers will be at much loss in answering to themselves this short and simple question—"Which is the noblest Roman of them all?" Why, beyond *all question, Dr. Henry Phillpotts, Lord Bishop of Exeter. Look at his comparatively paltry income. Remember the thousands upon thousands he spent that very year in law charges for vindicating a great article of the Creed.* Consider his Thousand Pounds donation towards the spiritual destitution of Plymouth and Devenport alone. Call to mind his promised donation of £100 a-year so long as his life shall be spared, towards the Diocesan Training College at Exeter. And, after all, *exultingly bear in mind that the Bishop of Exeter nobly repudiated all public subscriptions or partial assistance towards his magnanimous outlay ; and then, if there be any* heart *left in Englishmen, in spite of the systematic denunciations of the unprincipled and mercenary portions of the English Press ; remembering, too, his chivalrous and almost singlehanded advocacy of the just claims of the Christian Poor of England against the first inhumanities of the Whig-radical New Poor-Law—and we cannot doubt that all our readers will voluntarily exclaim—Truly, this is a noble-hearted Englishman.* Truly, this is the good old stamp of a Christian Bishop.

As regards almost all the rest, and speaking generally, they have, as *Spiritual* Peers of Parliament, proved themselves such wretched time-servers—such mere "*Government Officers, commonly called Bishops*" of this and that diocese—as a rabid Popish Priest here *too truly* and accurately described them—such humble and obedient servants, aye, and obsequious Representatives of every unprincipled Government of the day, rather than fearless Representatives of Christ's Catholic and Reformed Church in this land—that we dare not trust ourselves, hurriedly or unadvisedly, to pen our own indignant impressions of their general misconduct in this sad scandal of their, or some of their, excessively bloated incomes. We must unsparingly revert to the almost loathsome theme, whenever we have cooled down, and possess more patience—time—and space.

The Proposed Protestant Church at Rome.—The suggestion to retaliate upon the Pope by the erection of a Protestant Church "in one of the most majestic streets" of Rome, is finding favor. A petition has been addressed to the Queen from Macclesfield, praying Her Majesty to take measures for the erection of such a structure, and the Rev. R. Burgess announces that a high dignitary of the Church will be responsible for 1,000£. towards that object.

John Bull.

CUTTER'S
ANATOMY, PHYSIOLOGY,
AND
HYGIENE.
REVISED EDITION, 1849.

ALTHOUGH the works prepared by Dr. Cutter, had met with very general approbation, yet those interested have determined to make the series as perfect as possible. To accomplish this, the author was engaged more than a year, in thoroughly revising every part. In this task he was aided by several friends and practical instructors. After the work was thus thoroughly remodelled, the publishers caused an edition of several hundred copies to be printed.

The recitation room is the test place of a *text-book*. In order to submit the Revised Edition to this ordeal, twenty of the best schools in the country, were gratuitously supplied with copies for classes. This was done with the understanding, that both *instructors* and *pupils* should criticise the work, in the most searching manner, upon all points; arrangement, matter, language, illustrations, &c.

The following are the names of several of the gentlemen who formed classes and reviewed the work in the recitation room. Rev. Edward Hitchcock, DD., President of Amherst College, Mass; N. Tillinghast, Esq, Principal of the Massachusetts State Normal School, at Bridgewater; Rev. A. Farwell, Principal of Abbott Female Seminary, Andover, Mass; Rev R. S. Rust, Principal of N. H. Conference Seminary, Northfield, N.H., and Commissioner of Common Schools for N.H ; David Worcester, Esq., Principal of High School, Bangor, Me ; J. S. Spaulding, Esq., Principal of Bakersfield Academy, Vt.; Isaac T. Goodnow, Esq. Associate Principal of Conference Seminary, Greenwich, R.I.; Nathan Britton, Esq. Principal of Union School, Adrian, Mich; Leander Wetherell, Esq. Associate Principal of Collegiate Institute, Rochester, N.Y; L. W. Clark, Esq, Principal of Academy, East Bloomfield, N.Y; J. G. K. Truair, Esq, Principal of Collegiate Institute, Brockport, N.Y.; Rev. J. R. Irish, Principal of DeRuyter Institute, N.Y.; C. R. Coburn, Esq, Principal of Owego Academy, and President of N.Y. State Teachers Association; R. D. Mussey, M. D., formerly Prof. of Anatomy and Surgery, Dartmouth College, N.H., now Prof. of Surgery in the Ohio Medical College; Joseph Ray, MD., Prof. of Natural Sciences and Mathematics, Woodward College, Cincinnati, Ohio ; F. Merritt, M.D., Prof of Anatomy and Botany, Starling Medical College, Columbus, Ohio; I. E. M. Girr, A.M., M.D., Prof. of Anatomy, Phosiology and Chemistry, St. Mary University, Ill.

With the advantage of the free and valuable criticisms and suggestions made by these able and practical instructors, the author, with the aid of two assistants, who were practical teachers, finally prepared the copy, and the works were stereotyped. They are now presented to the public as possessing intrinsic merit *superior to any works ever prepared for schools, upon the subjects of*

ANATOMY, PHYSIOLOGY AND HYGIENE.

Indeed they are the only works that embrace the three departments. The series is as follows:

Anatomy, Physiology and Hygiene, for Colleges, Academies, High Schools and Families, 458 pages, 150 illustrative Engravings.

First Book on Anatomy, Physiology and Hygiene, for Grammar and District Schools, 180 pages, 83 illustrative Engravings.

Large Outline Anatomical Plates, (10 in a set,) beautifully Colored and Mounted, for Colleges, Academies, and High Schools.

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1. The Anatomy, or a description of the Bones, Muscles, Digestive Organs, Lungs, Heart, Blood Vessels, Organs of Speech, Brain, Nerves, Skin, Eye, Ear, &c.
2. They give the Physiology, or describe the use of the several parts.
3. They state the Hygiene, or give plain directions for the prevention of disease and the preservation of health.
4. The contain full directions for the treatment of accidental diseases; as Burns, Colds, Poisoning, &c., the recovery of persons apparently drowned, the stoppage of Bleeding Vessels, the treatment of Wounds, &c.
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Another important feature of these works is, that

ANATOMY, PHYSIOLOGY AND HYGIENE

are treated in distinct chapters, thus giving the teacher and the pupil freedom to omit any portion. Thus the pupil can easily discriminate and remember the topic under investigation.

Another equally important feature is that the proper technical name of each organ is retained ; but the names are divided into syllables, and in every case the accented one is marked: as *œ-soph' a-gus* (gullet.) In this way all possible objections to technical terms are obviated.

These works are now used in the New York State Normal School; State Normal School, Ct.; the three State Normal Schools, Mass.; the Public Schools of Boston, Providence, R. I., Bangor, Me., New York City, Utica, Syracuse, Oswego, Rochester, Buffalo, NY; Washington, D.C.; Reading, Lancaster, Harrisburg, Pittsburg, Pa.; Detroit, Mich.; Cleveland, Columbus, Zanesville, Marietta, Cincinnati, Ohio Of one hundred and twenty Colleges, Seminaries and Academies that report the study of Physiology to the Regents of the University of N.Y., one hundred and thirteen of them used this series of books, (see Regent's Report, 1851.)

The Colleges, Academies, Seminaries, High Schools and Common Schools of other States, use this series of works as generally as those of the State of N.Y.

For sale by the Publishers, B. B. MUSSEY & Co., Boston, CLARK AUSTIN & Co., and by Booksellers generally.

P.S.—The Outline Anatomical Plates have been introduced into more than one hundred Colleges, Academies and Schools. They can be obtained of the Author, Calvin Cutter, M.D., at Warren, Mass., at a cheaper rate than any others before the public. Aug 23-4t

A TEACHER WANTED.

WANTED IMMEDIATELY, a Teacher competent to take charge of a Church School, under the supervision of the Rector. A person well qualified to give instruction in English and Classical studies, who is a graduate of some college, and has had experience in teaching, may hear of a desirable situation, by making application to JOHN L. WATSON, Rector of Grace Church, Newark, New Jersey.
Aug 16-3t

A LADY OF EDUCATION, capable of taking charge of a Church School of young Ladies, some twenty in number, in this city, may hear of a desirable situation by addressing a line, pre-paid, to XXX. Union Post Office, New York. Aug. 16-2t

A LADY, who has completed the course of instruction in a distinguished Female Seminary, and has had several years' experience in teaching both at the North and the South, desire to engage as teacher. In addition to the branches of an English Education, (including the higher Mathematics &c.) she will give instruction in the Latin and French languages. A family or small select school preferred. Satisfactory references will be given.
Address Miss M. L. T., 44 Carmine st. New York.
August 16-3t$

REPORT FOR JULY, of the New York Life Insurance Company, 106 Broadway. This institution during the month of July, 1851, has issued One Hundred and Ten policies, viz:

To Merchants	31	To Manufacturers	14
Lawyers	2	Mechanics	4
Clerks	12	Agents	4
Farmers	6	Clergymen	4
Ladies	1	Machinists	
Physicians	5	Public Officers	7
Hotel Keepers	1	Others	11
Builder	1	Planters	3
Dentists	2	Navigators	4
Printers	2		
	63		47

Total for the month, 110
Whole number of policies issued by the Company, 7305
Accumulated capital,

$360,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.
BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.
The patterns are various ; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.
MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.
Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.
Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.
Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.
The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.
The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.
Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.
Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.
Officers—Hon Luther Bradish, President ; Hon Edward Copland, Vice President ; Wm B Crosby, Vice President ; Newell Woolsey, Treasurer ; Roswell Graves, Topographer ; A J Downing, Rural Architect ; William C Prime, Counsel ; George Hall, General Agent.
Chaplains—Rev Gardiner Spring, DD ; Rev N Bangs, D D ; Rev Thomas Dewitt, DD ; Rev Samuel H Cox, DD ; Rev Spencer H Cone, DD ; Samuel R Johnson, DD.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N.J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children ; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
For further information or entrance, early application should be made to the
tf REV. P. L. JAQUES, Rector.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York :

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Commmon Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"Questions on the Book of Genesis," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

The Church Catechism Simplified by Question and Answer; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

Scripture Reading Lessons for Young Children, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children ; who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child ; as truly as they are children ; but they must feel, at the same time, that He was the very Son of God ; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes ; he cannot mark out the distinctions between his faith, and error ; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child ; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child : but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need ; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church ; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness ; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth ; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial ; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo ; single, 25 cents per annum and 50 copies for $10 ; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Barrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city ; he has been awarded the first premiums, viz : Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19—tf

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C.W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country ; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound ; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.
Theodolites, and all kinds of Levelling and Surveying Instruments on hand, and made to order.
ANDREW MENEELY.
West Froy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.
Rev. P. A. Proal, D.D., Rector ; Miss Mary Proal, Principal.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.
Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.
The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.
The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

PURE WINE FOR SACRAMENTAL USE.

WINE, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed pure juice.
To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The descriptions suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose, should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.
The smallest quantity can be sent with perfect safety to the most distant parts of the Union.
THOMAS McMULLEN,
June 21-3m 10 Wall street, N.Y.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—Charter perpetual.
This Company commenced business in May, 1845, and the success attending its operations is unprecedented.
The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.
Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.
Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.
Persons who desire, may pay quarterly or semi-annually.
No risk is taken exceeding the amount of $10,000.
All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.
The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.
Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.
Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.
ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. Miller, Secretary.
L. C. Grover, Counsel. Aug 16 tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, nawely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:
No. 1.—A Swell Organ, with 12 Stops nnd two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.
No. 2.—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.
No. 3—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.
No 4—A Swell Organ, with 4 stops. 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.
A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and swo octaves of Pedals, 21 feet 4 inchs high, 14 feet 3 inches wide, 8 feet deep,
A large Grecian Organ in a black walnut case, with stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.
Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.
For further particulars. enquire at the Manufactory.
New York, August 4, 1849.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stop organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members ; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestan Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.
This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.
WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
edited by the
REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post paid to be addressed to the Editor, until further notice.

TERMS.

Three dollars a year, payable always in advance. No subscriptions received for less than six months ; and none discontinued, unless arrearages are paid, except at the option of the proprietor.